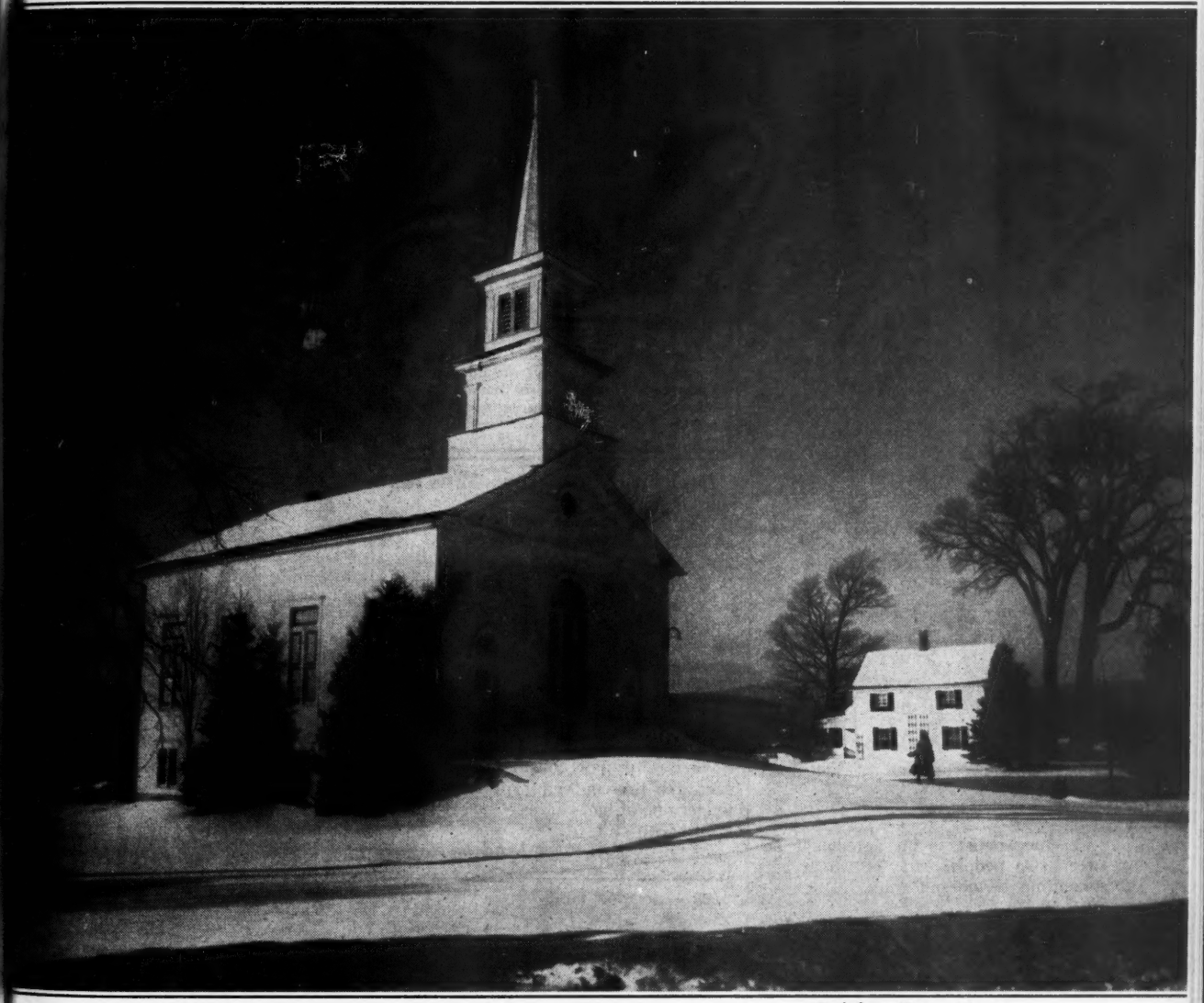
THE DEFENDER

January 1959



—*Craftsbury, Vermont Scene*
(Photo courtesy George Pickow, Three Lions, Inc.)

- **Christ and Communism**
- **God's Promise for the New Year**
- **The "Ethics" of the Cigarette Industry**

"A word fitly spoken is like

APPLES OF GOLD

in pictures of silver." Proverbs 25:11.

ALL THE DAYS seem alike as they come to us, but each day comes with its own opportunities, its own calls to duty, its own privileges — holding out hands offering us radiant gifts. The day passes and never comes again. Other days as bright may come, but that day never comes a second time. If we do not take just then the gifts it offers, we shall never have another chance to get them, and shall always be poorer for what we have missed.

—J. R. Miller

★

Tomorrow will be a better day if you begin this morning to improve it.

★

Too many things we wait for are not worth the delay.

★

It is the business of faith to see things that are out of sight.

★

The question is not always, Where do we stand? but in what direction are we going?

★

The more you wait for something to turn up, the more you risk getting turned down.

★

What we obtain too cheaply we are apt to esteem too lightly.

★

Opportunity doesn't travel by schedule.

★

To make mistakes is human; to repeat old mistakes is stupid.

★

Take life as you find it, but don't leave it so.

★

A compromise is an agreement between two people, each of whom gets something he doesn't want.

—Mendes France

1959

I am the New Year. I am a new chapter in your Book of Time. I offer you new vistas of life. I offer you new treasures sublime.

I hold for you exquisite pleasure. I hold for you a perfect peace. I bring all these to you through Christ Jesus. I bring through Him the abundant life.

I urge you to acknowledge Him as Saviour and Lord. I urge you to obey His Word, to follow His guidance, to supplicate Him in prayer, to witness for Him daily and be ready to every good work.

I warn you not to squander my time. I warn you that my days are numbered. I appeal to you to give me due consideration. I appeal to you to accept my proffered gifts.

Don't brag; it isn't the whistle that pulls the train.

—T. Harry Thompson

★

There are two books which should be in every home. They are the Bible, which tells of the miracles of God, and the seed catalog, which proves it.

—Burton Hills

★

Reasonable leniency for children committing first offenses and minor violations is a proper consideration. However, the present major problem is no longer one of bad children, but of young criminals.

—J. Edgar Hoover

In your family you can reduce friction to a fraction if you ask for twice as much advice as you volunteer.

—Oren Arnold

★

Applause before a speaker begins is an act of faith; during the speech it is an act of hope; after he finishes, it is an act of charity.

★

Remember the good old days when charity was a virtue instead of an industry?

—Josh Jenkins

★

The debt of the United States is two and one-half times greater than the combined debt of twelve European nations we have been helping.

—Senator Harry F. Byrd

★

Government cannot do something for you without doing something to you.

—D. Howard Doane

★

There is no difference between socialism and communism except this: Socialism gets you down bit by bit by a kind of anesthetic process. Communism just knocks you on the head.

—Harold MacMillan

★

Psychiatrists are so nervous they are now going to each other for help.

—Billy Graham

★

The teachings of some professors are doing more harm than all the writings of Karl Marx. America has more to fear from the mentality of its educators then from Khrushchev and Bulganin.

—Dr. Hugh Halton

★

Some of you become so attached to the world you don't want to leave it. But the Christian must keep his bags packed and be ready to go at any time.

—Billy Graham

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THE TOUCH OF THE MASTER'S HAND

On page twenty-five of the December, 1958 *Defender* there appeared a very beautiful poem bearing the title "The Touch of the Master's Hand." Beneath the verses appeared the words "Author unknown."

This is no longer the case! Almost before your editor's thoughts turned to material for this issue, he was deluged with letters from readers around the world advising him the author was far from unknown, that it was none other than Mrs. Myra Brooks Welch, a widow now residing in La Verne, California.

Upon checking into Mrs. Welch's background, we found her to be a most amazing person. In 1913 she was stricken with a progressive case of arthritis.

At first, she states, she just "hobbled around;" but gradually she became more and more home-bound until she had to depend entirely on her wheel chair. "That explains why I have been writing poetry," she adds. "I didn't choose it as a career; it chose me."

It was in the year 1920 that Mrs. Welch wrote "The Touch of the Master's Hand," much as any free lance writer turns out his product, with honest effort but without any special awareness that it was something better than average.

She received about seventy-five cents as "payment" when the poem was first published (without being copyrighted, which indicates that even her editors had no particular awareness of the poem's intrinsic worth).

One author has claimed that this poem is the property, in one sense, of everybody. And he is right. As long as there are presses to turn it out, as long as there are people who hand it to passers-by on the streets of large cities, as long as there is radio and television to carry it into every home in the English-speaking world, it will continue to sound out its message that, when one is "almost gone," is just the time that "the Master comes."

As long as there are people with "life out of tune" this poem will continue to proclaim hope to them — even if "the foolish crowd never can quite understand" or explain what really happens when someone turns to Christ and is made a new creature.

What better way to begin the year of 1959 than to resolve that throughout every day we will so live that we can at all times feel "the touch of the Master's hand!" Seek His guidance at the start of each day, and commune with Him often as the hours speed by.

THE DEFENDER

JANUARY 1959 VOLUME 33, No. 9

Bransford Carney, *Editor* • William T. Watson, *Associate Editor*

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SCANNING the HEADLINES

"The Defender Views the News"

Resolutions For 1959

Taking inventory is a first-of-the-year custom in business. Also in our own lives we find it profitable. Amid the uncertainties and tribulations of life, we pause to count our assets:

Friends? Family? Mental ability? Physical health? Spirituality?

Before we condemn the evil practices of others we ought to check our own situation.

Resolution No. 1 might well be: "My delight shall be in the law of the Lord; and in His law will I meditate day and night." (Psalm 1:2)

So often we say "He is wrapped up in his business," or "She is wrapped up in her home," to describe an individual who is giving undivided allegiance to the business or home. Such a person usually succeeds.

An employee who is "wrapped up in his work" is likely to win promotion and higher wages. People admire those who concentrate earnestly upon the attainment of an objective.

In our Christian living we face the threat of divided allegiance. Too many who profess to believe in Christ are "suburban Christians;" that is, they live in the fringes, the suburbs, the outer boundaries; they never really march down Main Street!

If the larger share of us took care of our daily jobs with the same diligence with which we work for the Lord, we'd be fired tomorrow!

Resolution No. 2 might well be: "I will let my light so shine before men, that they may see my good works, and glorify my Father which is in heaven." (Matthew 5:16)

Religion, of one kind or another, is gaining ground. Morality is losing ground. This conflicting condition is one of the most surprising and overlooked facts in America today.

Church membership, in proportion to total population, is the highest in history. In recent years, it has been growing much faster than the population, although population has been increasing rapidly.

Church attendance is at an all-time high, as are Bible sales, religious book sales, increased seminary enrollments, and the growth in college religious courses.

On the other hand, alcoholism has increased enormously. Divorce has shot upward from one of six marriages to one of three. Juvenile delinquency has multiplied.

Drug addictions are a serious problem. Crime is still the nation's biggest business, as far as cost is concerned. Standards of sexual behavior have lapsed, both in conviction and in practice.

Why this deviation from the common rule that more concern about religion brings higher moral standards? There can be only one explanation.

Those who call themselves Christians are not measuring up to the Christian standard. They are insincere. Condemning the Pharisees of old, they make a good appearance, but that is as far as they go.

They preach of God's love and forget His commandments. They bask in the sunlight of His name and ignore the need of repentance. They try to walk with one foot in heaven and one foot on this earth.

They are so familiar with sin that they do not recognize it as the cause of death. They preach but do not pray. They sing "If Jesus goes with me I'll go," but seldom if ever call on the sick, the needy, the lonely, the heartbroken, or the sinful and lost.

Resolution No. 3 might well be: "My prayer shall be: 'Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting'." (Psalm 139:23-24)

Sincerity is not enough. Paul was sincere when he started for Damascus to persecute the Christians, but he was wrong. Many sincere people have lived to regret their sincerity.

But the Christian has one absolutely certain method by which he can test whether he is right in his sincerity, and, if so, whether he is on the right track. "Ye are my friends, if ye do whatsoever I command you," said Jesus (John 15:14). That is the Christian's test.

Who is the happiest person in any local congregation of Christians? The one who is hardest at work, doing the Lord's will.

Who is the most cheerful giver? The one who gives the most proportionately. Who is the one with no question in his mind regarding his sincerity? The one who is fully surrendered to the Lord's will and always puts the Lord's work first.

"If you want someone to do something, ask the busiest worker," is particularly true in the church! Equally true: "For Satan finds some mischief still for idle hands to do."

Resolution No. 4 might well be: "Resolved, that, being made free from sin, I will be henceforth the servant of righteousness." (See Romans 6:18)

New Year's resolutions, someone has said, are made to be broken. The resolutions that we must realize our need of Christ, surrender all to Him, serve Him fully, and be sincere in labor for the Lord *must* be kept.

Our goal is perfection. There can be

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no halfway allegiance. "He that is not with me is against me," said Jesus, adding, "and he that gathereth not with me scattereth."

On the daily job we may get by without doing our best. In school we may receive a passing grade without being perfect. The housewife may open another can if the stew burns.

But as servants of the Most High, we must do our best. Divided allegiance is no allegiance at all.

For a happy year of richest blessing for self and others, the very first step is to surrender fully to Christ and to His glorious service.

Resolution No. 5 might well be: "Resolved. from this moment I shall give myself wholly in obedience to Christ as my Lord and Saviour."

After making the above suggested Resolutions the problem then arises, "Will I be able to keep them?" When this thought occurs, remember the following promise as recorded by Paul in Philippians 4:13 (Amplified translation)

"I have strength for all things in Christ Who empowers me — I am ready for anything and equal to anything through Him Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]."

What greater source of power can we ask for? Let us move forward in 1959 as earnest Christians, Defenders of the Faith once delivered unto the Saints.

Sacred Music vs. Rock and Roll

There was a day when one could turn on the radio and find, somewhere on the dial, some half-way decent music to enjoy.

But for more than two years now practically all stations have been buried in an avalanche of rock and roll music, a conglomeration of erratic noises, whines, screeches and wails emitted from the mouths of half naked, contorting, alleged entertainers.

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As a welcome relief to this invasion, several recording companies across the nation are now turning out truly beautiful religious records.

Utilizing the latest in recording equipment, these firms have sought out the most talented of Christian artists to perform.

The three leading companies are Sacred Records (Whittier, California); Singspiration (Grand Rapids, Michigan); and Word Records (Waco, Texas).

From time to time *The Defender* plans to call to the attention of its readers the most outstanding releases of various recording companies, suggesting that such albums be secured for playing in their homes.

Only recently, Sacred Records entered the field of Stereophonic sound. As of mid-October (1958), this firm was shipping seventeen Sacred-stereo albums to its dealers and distributors throughout America, according to Earle E. Williams, Sacred's president. (See page 16, this *Defender*)

Word Records has likewise announced its entrance into the Stereophonic realm. Both of these companies are to be commended for their efforts to bring to the Christian public the best, not only in the way of born-again artists, but the latest in the field of superlative recordings.

Legislators Vs. God

According to information reaching the editorial desks of *The Defender*, some startling laws are being passed in the various State legislatures these days. Here are a few examples:

New Jersey: The State Legislature has passed a law which renders all Christmas observances in public schools illegal. To back up this, the Superintendent in charge of such matters in New Jersey has issued a directive forbidding so much as a Christmas carol or hymn to be sung on school premises.

California: In Sierra Madre latest reports show that this city has denied the students in public schools the right to observe the birth of Christ in any manner. No plays, no singing of carols, not even the reading of the Nativity Story from the Gospel of Luke!

Illinois: The city of Lakeview has passed a law similar to the above for the students of this Chicago suburb.

New Jersey: Another recent ruling by this State's Legislature bans the reading, discussing or even the posting of the Ten Commandments on public school property. These laws, as delivered by God Himself to Moses on Mount Sinai almost thirty-five hundred years ago, are now considered antequated and controversial.

New York: A similar action, whereby the Board of Education of New Hyde Park, Long Island, has likewise condemned the Ten Commandments as "undesirable instruction material" has also been called to our attention. When the ruling was challenged by God-fearing parents in this community, it was upheld by the New York State Commissioner of Education.

California: Attorney General Pat Brown has ruled that God cannot be mentioned in the classrooms of the Golden State. Consistent with this ruling, one of the schools in California has instructed its librarian to examine all books in the school library and remove from circulation any which mention God.

Who would have thought that the day would ever come in America (a nation whose background shows forth so prominently the hand of God), when she would slam the doors of the public schools in the Almighty's face.

The last few decades have seen many changes in our public school system. Gone are the days when smoking was forbidden; now some schools even have "breaks" to allow the students time to "light up" a cigarette.

Gone are the days when dancing, dating, etc. were frowned upon; now almost every school has courses teaching the students any dance step they so desire to learn, and many are attending High School as married students.

It seems these institutions have time to teach such things as psychology, dancing, courses in sex ... but the subject of God is strictly taboo.

We heartily recommend that each person responsible for the passing of the various laws mentioned above turn to Psalm 14:1, for there he will find a fitting description of how he appears in the eyes of God.

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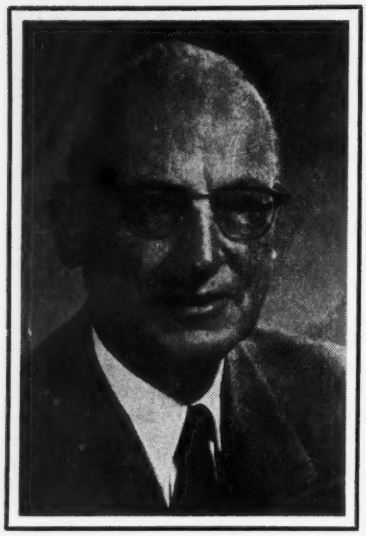

God's Promise For The New Year

Sermon of the Month

R. S. BEAL, D.D.
TUCSON, ARIZONA

"But my God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:19)

J. B. PHILLIPS renders the text, "My God will supply all that you need from his glorious resources in Christ Jesus."

In an hour when nothing seems certain, the Holy Spirit comes to us with a promise which breathes of security. The Philippian saints had ministered to Paul in his need and this act of Christian generosity he deeply appreciated.

He wrote, "Notwithstanding, ye have well done, that ye did communicate with my affliction." (Philippians 4:14)

Then he thought about them and the problems which beset their pilgrim journey. Not being able to provide any relief for them himself, he committed them to God whom he knew would meet their every need.

This promise is but one of hundreds in God's precious Word, every one of which is a sparkling jewel in the coronet of divine providences. I like to think of them as "... exceeding great and precious ..." (II Peter 1:4), and before he laid aside the golden pen of inspiration he declared how "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9)

At the time of the dedication of the great temple, Solomon said "... there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (I Kings 8:56)

Noble men of God through the years have borne witness to the glory and power of the promises of God.

Spurgeon wrote: "The promises of God are writings of Scripture which may be placed before Him with the reasonable request, 'Do as Thou hast said'."

General Booth, the founder of the Salvation Army, said, "They are sure, they are sure, if we only believe."

Disputing God's Word

When we fail to believe what God has promised we instinctively make Him a liar. Most of us resent having our own word disputed, yet with impunity we pay little attention to what God has said. He has given us wonderful promises suited to all occasions.

What is to be our attitude toward what God has promised?

In the first chapter of Acts we learn how the risen Saviour appeared in the midst of His disciples and "... commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." (Acts 1:4)

Rotherham in his excellent translation renders the word "wait" as "abide around." This expresses exactly the position which all of us are to take in relation to what our Lord has promised us.

Instead of running from, we are to "abide around" and feast upon His good Word and claim the fulness of blessing involved in every promise He has made.

Nothing must be allowed to entice us away. Rather we are to stand fast, be strong and hold on in simple faith to what our heavenly Father has said.

This expresses the relationship which all of us should bear toward the promise before us. Nothing could be more precious and more assuring than this word as we face the New Year.

Some have not been able to harmonize the statement as found in our text with the passage in Paul's Corinthian letter wherein he describes the physical calamities which befell him along the way.

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (II Corinthians 11:27)

We must ever keep in mind that spiritual needs are greater than physical ones, and God may have used physical trial in the case of Paul for the purpose of ministering to some spiritual need.

God deals with us in such a way as to bring the highest spiritual development to ourselves and the highest good to others. If God's dealing calls for physical suffering, (See *The Defender*, November 1958, page 4), then suffering will come to us. God's children must ever realize the primacy of the spiritual.

Looking into this text a little more minutely, we shall consider

The Source of the Supply

The source is expressed in the words "my God."

No man can mention anything nor any one greater than the God of the

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Being the Creator of all things, He is before all things and above all things. This glorious God is "my God."

I might say many things about God, but if I could not claim Him as "my God," my testimony would not count for much.

Paul could write so confidently to the Philippian saints because he knew God in personal relationship. He had proved Him and fully realized how willing and ready He was to meet every possible need. This is the blessed personal element which brings Him so close to every one of us.

The little pronoun "my" moves Him into living, vital contact with His redeemed children. How glad I am I can say with Paul that I know Him to be "my God."

Further, the apostle could say, "My God is on the giving hand, He delights in giving."

On the basis of His Word, we know His resources are not only infinite but intended for each individual who trusts Him.

Like His brilliant sun shining in the heavens, ever giving forth light and losing none, so it is with Him. He is the mighty Guarantor, consequently every need is going to be met as we travel along the pathway of this New Year.

Next, we take into account

The Certainty of the Supply

The certainty is expressed in the words "shall supply." There was no doubt in the mind of the Apostle Paul. He never once questioned what God would do. Had not his own needs been fully met? Then why should he question what his Lord would do for fellow believers?

There is no uncertainty about the things of God. If we have prayed and no answer has come, it is because we are at fault and not God. If we have needs and they are not met, the fault lies in the fact that we have failed to appropriate in faith the sure supply.

Unbelief has deprived many of us of the blessings God desires to bestow upon us even as it did in the days of our Lord when He could not do many mighty works in Nazareth because of the unbelief of the people.

Allow me to remind each of you how God's faithfulness makes the supply certain.

Is it not a fact that His faithfulness makes our salvation certain? We may know beyond question that His faithfulness never fluctuates. It is not variable as some seem to imagine.

God does not possess any such fluctuating grace. His faithfulness is not dependent upon our love or our loyalty. "He is faithful that promised," and "God is faithful."

In the face of such a promise, to worry is to insult God. It is like going to a wealthy friend, who has told us to come to him for financial help in any amount at any time we need, and asking him for a check for a certain amount.

Then, being freely given such a check, saying to him as we accept it, "I don't know whether this check is good or not, but I'll try and see."

Such asking and receiving would not indicate much confidence in our friend. We are not to take God's promises "with a grain of salt" or to feel He is treacherous. If we really believe God keeps His word, we will discover this is the death knell to worry.

In the text we pass to

The Sufficiency of the Supply

The Holy Spirit did not say, "most of your need" but "all your need," and in this glorious statement we discover the amplitude of God's grace. This is wonderfully confirmed in the realm of nature.

There is not an aspect of God's creation which does not stand in need, yet all the need is fully met. Whether we think of the tiny flower of the garden, the lofty cedars of the mountains, the fishes of the seas, or the wild beasts of the forests, all have needs which are met by an all-wise Creator.

Man is a creature of need and none are exempt. From royalty to peasant, from millionaire to pauper, all are dependent upon that which He supplies.

There is not an hour of the day when man is not a creature of need, and this is also true of the child of God. There is not a moment when we can get along without our heavenly Father.

God does not promise to supply our wants, but rather our needs and there is indeed a vast difference.

I read of a man who had four young birds, and every time they opened their little bills he fed them worms. It was not long until all four of them died.

Later he had opportunity to watch a mother bird feed her fledglings, and with remarkable instinct she gave to them only as they needed, and not as they wanted.

Little do we realize how secure we are in the face of this blessed promise. It makes the days ahead safe for each one of us and if economic disaster overtakes us, or if any other calamity should strike, we have God's promise.

A beautiful diamond was found by a native who used it to strike fire. He knew not its true value. Likewise many of us seem to be blind to and ignorant of the riches of His grace as expressed in the sufficiency of the supply.

Let us face

The Measure of the Supply

The Spirit declares God will meet all our need "according to his riches in glory."

Commenting on the statement, Moody said this was the capital of the bank. And how true this is!

God is rich in the things of this world, and we know it, because the Bible declares, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Psalm 50:10-12)

The text we are considering does not make mention of His riches in earth but of His riches in glory. It is not merely

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earthly riches which are being put at the disposal of God's people but heavenly wealth, "according to his riches in glory."

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God channels all His blessings through the person of His Son, Jesus Christ. He is the one Mediator between God and men, thus He becomes the connecting link between the Creator and His creatures.

All may come to God if they will come the way of divine appointment. There are not two mediators, only one, even the Son of God. If we ignore Him who declared Himself to be the Door, there is no chance whatsoever of claiming the treasure which will meet our every need.

The Lord Jesus is the cashier of the bank of heaven and no bank note is of any value aside from His signature. Nothing must be allowed to come between us and Christ.

I am reminded of the touching story of the good and great Dr. James Alexander of Princeton who lay dying when a friend came into his room to comfort him.

His friend repeated a passage of Scripture, just as a great many of us usually do, "... for I know *in* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

From what seemed a state of unconsciousness, the old saint roused himself to give his final testimony.

"No, no," said he, "I cannot allow even a preposition to come between me and my Saviour," and then, before falling back upon his pillow to breathe his last, he quoted the verse correctly, "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12)

Thank God, there is no "in" between the Son of God and the individual soul.

All of us must learn to abide in Him and count on Him at all times. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (II Corinthians 1:20)

Phillips renders this verse very beautifully, "Every promise of God finds its affirmative in Him, and through Him can be said the final Amen, to the glory of God."

All the promises of God focus in the Lord Jesus and find their confirmation in Him. How essential it is then, that men shall come to know the Saviour whom God sent into this world!

None of the promises of salvation mean anything apart from faith in Jesus Christ, and none of them which pertain to the Christian life have any value until one becomes a Christian. The only promise to the unbeliever is one of eternal damnation.

Why is this verse the greatest New Year's text in the Bible? Because it is a promise which begins and ends with God. It suggests that He is before and behind every circumstance of life, and so long as the Christian is shielded by Him, he has no occasion to fear.

We enter the New Year with God and if the Lord tarry, we will conclude it with Him.

"All Your Need"

A Christian woman was traveling to America and became so desperately seasick that the ship's physician ordered she have nothing to eat except oranges, else she might die.

After she had been eating oranges for a few days, the ship's steward came to her with the sad news that all the oranges on the ship were gone.

Undisturbed, and in her physical weakness, the lady looked into the face of the steward and said, "My Father knows my need and will undertake for me."

The steward in surprise answered, "Madam, you forget we are in the midst of the ocean." The good woman replied, "My Father is able to open a window in heaven if that were necessary."

Hours had passed when the steward came into her cabin, his arms laden with oranges.

"Your God has undertaken, just see here," he exclaimed. "How did it happen?" inquired the sick woman.

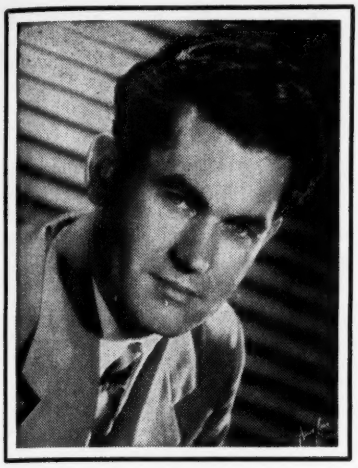
"Did you not hear a siren?" the steward asked. "Well, that was a vessel in distress. The storm had driven it out of its course, and all its fresh water was used. We were able to supply their need. That ship carried a cargo of oranges, and in their gratitude they gave us a plentiful supply."

There are always those who sneer when the story of God's supply is narrated, but to the trusting and praying heart, there is no sneer. God is on the sea as well as on the land.

They that "go down to the sea in ships" do not leave God on the land. Oranges do not grow on the ocean, but God has "a way on the sea."

He can drive a vessel from its course and trade fresh water for an orange for His sick and needy child. His redeemed child means more to Him than His creation.

"My God" supplies "need," and if an orange is the need, God will supply it, because faithful is He that promised, who also will do it.



Indian Origins

ROBERT S. MARTIN
"The Ra-Mana Man"
HOLLYWOOD, CALIFORNIA

IN ANOTHER ISSUE of *The Defender* (September, 1958, page 14), we talked about the Indians of the Southwest. Very little was discussed concerning their customs; but instead we talked about the importance of their medical lore.

We saw that they were able to utilize simple shrubs of desert and canyon, of mesa and plain, to ease pain and cure their ills.

Oddly enough, as was pointed out, the modern world of science again turns to the book of ancient lore for new knowledge. Knowledge of herbs and extracts useful to the never ending search for relief of suffering.

More important, it seems to the writer, was the fact that the Indians had, by their way of life, developed ways to prevent sickness and overcome disease.

This month we discuss the beginnings of the Indian people.

Many of us are inclined to the belief that only our own race has its origin far back in the depths of time. We are apt to forget that the Indians of the American continents go back far beyond our history.

Whenever, by the slender thread of American Indian oral traditions, an attempt is made to pick up and reunite the broken chain of their history, we find their tribal spokesmen trying again and again to fix our attention by allegory or fiction. This often sounds to our modern ear like an attempt to weave a rope of sand.

Each of the Indian deities has his special link with their past. Whether it be Manco Copac deriving his pedigree from the Sun; or Tarenyawagon receiving his power from the White Bird of Heaven; or Quetzalcoatl, founding the Toltec empire with wanderers from the Seven Caves; or Atatarho veiling his godlike powers with hissing rattlesnakes, each is linked with a past which existed beyond doubt, but where or when is cloaked in mystery.

The Indians are very ancient, but of their precise origin, and the era and manners of their migration to this continent, we know nothing with certainty.

Ruins of their culture antedate the foundations of Babylon by 500 years; all history shows that from some central focus of nationality nations were propelled to the ends of the earth, there left in isolated solitude to work out their destiny.

Indian Customs

Indians show us by their customs and their mode of life that they have only a residual memory of their ancient fathers, whose precepts, customs, knowledge and inventions grew dim and faded in the light of time which has rolled over them in waves measured by thousands of years.

It is our pleasure to delude ourselves that we know America well. Yet we have known this country but a scant four centuries; while the Scandinavians had set foot upon it at a long prior date; and had visited it in the tenth century.

We are informed that "Othere" made a voyage to the north pole in the ninth century. The brothers Zeni had explored the western and northern oceans; fishermen were driven from Irish shores in the fourth century and there is a chart by Andrea Beanca in the Ducal Library of Venice, dated 1436, on which the names of Brazil and Antilla occur.

In the early part of the twentieth century a map was discovered in a monastery, at the top of the world in Tibet. Held for thousands of years by Buddhist priests it showed the plains of the Amazon as a great inland sea, while a vast stretch of land was indicated in the Atlantic where now is the vast rolling deep.

Yet even so, the Indians had long been resident here, and had gone far abroad.

Witness the sudden encroachment on the Valley of the Nile of a civilization in full bloom. Before this time Egypt had been settled by crude, barbaric people until, as though by prearrangement or design, a new race of people arrived.

Whence came they? Some say from Atlantis, the land which sank beneath the sea. Others say from Yucatan and point to the statue of a crouching leopard with the head of a man which stands beside the city of the Sacred Well, near Merida in Yucatan.

They say this figure is the exact counterpart of the Egyptian Sphinx. The brother-sister rulership of the religious hierarchy of Egypt was exemplified by Isis and Osiris, identical with the similar rulership of Mu and her brother in the Mayan customs.

Continuity of custom is a striking facet of the Indian mystery. Oddly, the Indian tribes of North America have never changed, nor to this day have they altered the customs, characteristics and habits of life they follow, from the day they were first observed until the present.

Little Change

Of all races found on earth, who were pushed from their homeland, and cast back into barbarism, the Indians have changed the least; and have preserved their physical and mental type with the fewest alterations.

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ves as if they were bound by the iron fetters of an unchanging type. And in this we find their close resemblance to the Oriental races, and the Shemitic family of man.

Indians appear to be composed of fragments of various tribes of man, bearing, however, a general affinity for each other. With small exceptions, they appear to be parts of a whole.

Most of their language and dialects show resemblances and close similarities, indicating a common source.

Obviously the basic form which produced the Indian races of the Americas was more concrete and ancient in its structure than those of Rome and Greece. It bears no marks of resemblance to the people of Western and Northern Europe save for the powerful and mysterious exception of the Basques and Magyars.

The great binding, overwhelming force of these people can be summed up in one word . . . it is *tribality*. It is this principle of tribality which has rendered their modern remnants so impracticable, so averse to new combinations.

They are deaf to the voice of instruction for their good, and determined to pursue all the elements of a nomadic existence as though bent on the road to oblivion.

Their nomadic movement has trampled on monumental ruins, some of which had origin before their coming or without their participation as builders; though these very ruins were of the same generic race of men although of an older period.

The northern tribes had no temples for worship; they existed, as the few wandering remnants still do, in a wild belief in the ancient theory of a Soul of the Universe, which inhabits and animates everything.

They find this Great Spirit in rocks, trees, cataracts and clouds; in thunder, lightning, tempests and zephyrs.

However, this very belief in the Great Spirit leads them to live a life of prayer, for they are in constant pleading supplication to the Great Spirit whose *Mana* of magic is manifest in everything on the earth.

They make gods of the elements and see his image in the sun as *Ra*. They adore him in every place that inspires awe.

Good and Evil

Yet this is only half of their belief; for as they observe Day, with its wonder, and Night with its dark shadow of mystery, so their God is dualistic, Malign and Benign, good and evil.

To them there is apparently a constant struggle between these two forces to gain control of their minds and souls. These two forces of good and evil are, also, in perpetual activity.

Hosts of angels attend the good, and legions of demons wait upon the evil spirit. If they do not see these forms with their naked eye, it is no matter, for the revelation will be made to them by sign or portent or by dreams filled with magic.

So the Indians hold necromancy and witchcraft as two ordinary powers used by the Great Spirit.

The Indian religion is of woods and wilds, with gods of water and rock and air and ocean, earth and sky.

The American Indian presents the problem of a race which escaped the energizing influences which moved the western races to their present pinnacle.

Yet he constantly speaks, when his ancient traditions are probed, of having lived in a better state, of having spoken a better and a purer language. He constitutes a branch of the human race whose history is lost in the early and wild mutations of men.

Where, then, did they have that ancient origin? Schoolcraft says it "probably broke off from one of the primary stocks of the human race, even before history had dipped her pen in ink, or lifted her graver on stone."

Herodotus says nothing of these noble people; Sancaneathus and the fragmentary ancients teach us nothing; the Cuneiform and Nilotic inscriptions, oldest in the world, are silent . . . for our Indians are more ancient than these.

They are old . . . very old. Nothing in books is ancient enough to reach the period of their origin, nothing but the Sacred writings.

If we turn to the Sacred writings, a prototype slowly emerges of the Indian. The face may be seen, and the habits noted in that branch known as Almogic (from Almodad, the son of Joktan) who were a branch of the Eberites.

True, the revelation was not made to these people but their writings show knowledge of such a revelation; and their habits in all their history bear a strong relationship to the traits of their American brethren.

Self-willed, exclusive in individuality, heedless, heady, impatient of reproof, nomadic and dualistic in belief.

The Great Deluge

Every Indian tribe relates, generally, that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number of people.

They regard the earth as their Mother, and declare their origin to have been in caves. Their theology provides a future life to reward them for evils endured in this one; they believe the fates of men are irrevocably fixed.

After the deluge there is an enormous gap of thousands of years in Indian chronology. This gap they have attempted to fill with mythology, much as the Norse and other people have filled in the long period of time when the human family was cast adrift from its ancient culture and wisdom.

Strangely enough, in all the tribes, both North and South, from Algonquin to Mayan, from Shoshone to Aztec, there is the appearance of a great saviour, a giant amongst men, who came after the deluge when the broken remnants were fighting the vast and mighty hordes of creatures who emerged from the slime; and saved them by overcoming the dragons which flew and the beasts whose movement made the earth shake in passing.

In the traditions of this great hero, or wise benefactor, whose name is exalted as a god, we find Quetzalcoatl amongst the Toltecs, Mayans and Aztecs; Atahentsu, Atatarho and Tarenyawagon, among the Iroquois, and Micabo (or the Great Hare or Manabozho) amongst the Algonquins.

All of these myths relate that the mighty one was tall, blonde and had blue eyes. It was for this reason that they welcomed the Spaniards, when the latter came to this country in search of plunder, for the Indians thought this was the answer to their age-old myth tale of the Great White Father, and his promise to return to them.

How little did they know, how bitter their learning!

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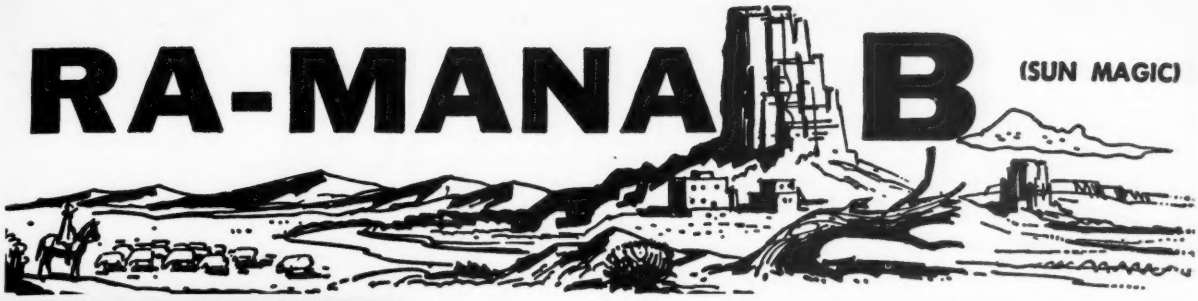

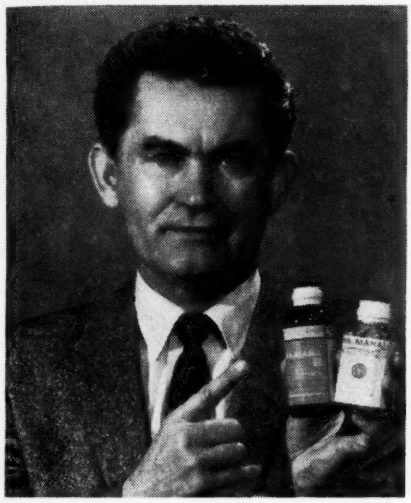

WINTER

Dear Friend: NOW THE COLD AND THE RAIN, THE SNOW AND THE WIND are with us. A TIME when the seed in the bosom of earth is still . . . waiting. A time when the old feel their light flicker; the urge to go on is weak and tired.

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EACH OF YOU would tell your children, or your grandchildren . . . "Save your strength my child. Guard your health, keep your most precious possession" . . . Wise words, sound and true.

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Vitamin B^{12}	1.5 Mcgm.	***
Niacinamide	15.0 Mgm.	**
Pantothenic Acid	3.0 Mgm.	***
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The "Ethics" Of The Cigarette Industry

(Reprinted by permission from "The Baptist Leader," Philadelphia, Pa.)

Rev. John L. Ruth **Cambridge, Mass.**

Editor's Note: A recent survey of 200,000 veterans by the United States Government showed that death by lung cancer was thirty-two per cent higher among cigarette smokers than among non-smokers. An article on the "ethics" of the cigarette industry therefore is pertinent.

THE WAITRESS looked strangely familiar, but I couldn't recall where I had seen her. When she took my order I asked, "Haven't I seen you somewhere before?"

"Maybe."

"Did you work in a restaurant in L———?" I asked.

"Yes, in the Green Hill Diner. My husband was chief of police there until he died. He had lung cancer."

She turned to wait on another customer. When she wasn't busy, I asked: "Was your husband a heavy smoker?"

"Yes."

"Cigarettes?"

"Yes," shaking her head.

Mind you, that conversation doesn't prove anything, especially to a public relations man for the cigarette industry. But it gave me a strange feeling.

It made me wish that the chief of police could have had the chance to read, on every package of cigarettes he bought words to this effect:

"Warning! Excessive use of this product may lead to lung cancer."

There are two good reasons why it was not possible for the police chief to see these words.

The most obvious one is that he was smoking long before the cancer scare made the headlines. The second is that merchants could not sell nearly so many cigarettes if they had to tell each customer of the possible dangerous effects of using their products.

Why Not?

The question of this article is, Why should not cigarette manufacturers reveal to the public the chemical analysis of their product, as is required of drug companies?

Now the fact is, the vast army of smokers provides the livelihood for the cigarette industry. Therefore, could we not also ask why these cigarette users should not be made continually aware, *by the people who manufacture cigarettes,* of the dangers to their health involved in smoking?

These questions gather irony when we remember the pre-cancer-scare emphasis on the salubrious effects of smoking that animated erstwhile advertising campaigns.

Remember how important it used to be to guard the "T-Zone?" Remember when "more doctors" smoked ——— cigarettes than any other brand?

Remember when "throat scratch" was the thing to avoid? Remember when ——— cigarettes protected users against "smoker's cough?"

What has happened to the cigarette companies' concern for our health?

Number one, the Federal Trade Commission has clamped down, forbidding cigarette companies to make any claims as to medicinal value. They simply were not true.

Number two, the cigarette companies know that the subject of health is a good thing to steer clear of, since recent scientific research has associated cigarettes negatively with cancer and heart disease. The less said about health, the better.

Filters

The rise of the filter cigarette, "the salvation of the tobacco industry," may lead us to think in more kindly terms of the industry's business ethics. After all, the filter is the initial step by the cigarette manufacturer in the direction of consumer health.

But the filter, of course, should bring the industry no laurels. It was an economic necessity. The industry has been fighting a rear-guard action, periodically debunking the pronouncements of the American Cancer Society and other concerned groups.

The apparent sincerity of the filter campaign and its accompanying advertising material is completely dispelled by facts brought out in reports sponsored by both *Reader's Digest* and *Consumer Reports.*

They reveal, for instance, that when one filter-tip, which had a degree of effectiveness in restraining cancer-producing tars and nicotine, began to discourage taste-hungry smokers, its manufacturers "loosened" the filters twice, never mentioning this fact in its advertising. Yet, the selling point of the cigarette was its filter.

Probably the most devastating evidence against the honesty of filter advertising is the fact, brought out in the *Reader's Digest* survey, that of the "big four" brands all but one of the filter cigarettes had more tar and nicotine intake than the regular cigarette produced by the same company. The increase was as high as thirty-three per cent more nicotine.

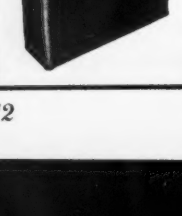
How do filter-tips yield more tar and nicotine? The manufacturers pack them with stronger tobacco to keep up the taste-strength. Result: the cruder tobacco nullifies the filter effect.

The startling fact is that while the cigarette companies were pulling this switch, they were booming filter cigarettes to a buying public under the impression that filter-tips were safer.

What Principle?

What is the principle which apparently guides the industry's advertising campaigns?

The answer is simple: "Whatever sells cigarettes is good."



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One tobacco man put it this way: "The brands that sell best are those with the least effective filters and the strongest tobacco. That seems to be what the public wants, so that is what the public is getting." *(Reader's Digest*, August, 1957, page 44.)

The startling point of advertising strategy is this: millions of people like to smoke. Adolescents regard smoking as a symbol of their growing freedom from the strictures of childhood. Smoking is a behavioral pattern which serves to fill in little social interstices that may be embarrassing, tense, or boring.

Irrational as the smoking habit may be, it is depended upon by the smoker for the satisfaction of urges he has allowed it to develop.

Thus, tobacco advertisers seek to (1) create in the public a desire for the socially accepted behavioral pattern of smoking; (2) cater to the desire created.

The ad asks, "Like your pleasures big?" thus implying a veiled compliment to the reader. The plan of attack: "Make them want it; flatter them for wanting it."

Public Relations

Of course there is the Tobacco Industry Research Committee, financed by the tobacco industry, which very generously keeps the public informed on questions raised by such organizations as the American Cancer Society, The Sloan-Kettering Institute, or the U. S. Public Health Service.

How valuable are the statements of this organ of the tobacco industry? Two samples should give an idea of the usual pattern:

When Drs. E. Cuyler Hammond and Daniel Horn made their revealing report to the American Medical Association in June, 1957 *(Newsweek*, June 17, 1957, page 98), charging that (1) heavy cigarette smokers die seven years before they would if they did not smoke, (2) deaths from lung cancer are 1,000 per cent higher among cigarette users than among nonsmokers, and (3) cigarette smoking boosts chances of a fatal coronary heart attack by fifty per cent, the Tobacco Industry Research Committee was ready.

It issued a stimultaneous critical comment. Its chairman, Timothy V. Hartnett, had these helpful words to say:

"The causes of cancer are not yet known to medical science. The Hammond-Horn statistical statement does nothing to change this fact."

U. S. Surgeon General Leroy E. Burney issued a formal statement a month later:

"There is an increasing and consistent body of evidence that excessive cigarette smoking is one of the causative factors in lung cancer."

Dr. Little

This statement drew a sharp response from Dr. Clarence Cook Little, of the Tobacco Industry Research Committee. He said that Dr. Burney's statement "adds nothing new to what has been known about the cause of lung cancer. It reflects the opinions of some statisticians and relatively few experienced scientists who have actively charged that cigarette smoking is the cause of lung cancer."

How grateful we should be for Dr. Little's reassuring words!

But how competent is this representative of the Tobacco industry? This quote from *Time* (July 29, 1957, page 28) may help us decide:

"As Congressmen examined researchers on both sides of the smoking and lung cancer controversy, they won from scientist Clarence Cook Little, of the Tobacco Industry Research Committee,

A Pertinent Question

It is difficult to comprehend how any person who claims to be a child of God can indulge in the practice of smoking tobacco (in any form), especially when he is familiar with the verses quoted below (Amplified New Testament translation):

"Do you not know that your body is the temple — the very sanctuary — of the Holy Spirit Who lives within you, Whom you have received [as a Gift] from God? You are not your own, You were bought for a price — purchased with a preciousness and paid for, made His own. So then, honor God and bring glory to Him in your body." I Corinthians 6:19-20.

"I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies — presenting all your members and faculties — as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship." Romans 12:1

It is quite disheartening for a born-again believer to approach the house of God on Sunday morning, only to find the steps of the Church being used as a meeting place by fellow Christians to smoke.

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You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT, Dept. 120-A, 7464 CLARK ST., CHICAGO 26, ILL.**

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from
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I like genuineness! Perhaps that's why I appreciate young people—their reactions are so unposed and sincere . . . like these, for instance . . .

"I am 10 years old and today as I was reading My Counsellor I accepted Jesus as my Saviour. I like My Counsellor very much and enjoy reading it every Sunday." John R., Port Hope, Ontario

"I thought I'd write and tell you how much I have enjoyed reading your My Counsellor. I have been a Christian ever since I was six years old, but reading the paper made me a better helper in the eyes of the Lord." Connie A., age 11, Covina, California

Over a million boys and girls each week read SCRIPTURE PRESS "Take-Home" papers. If your Sunday School has not taken advantage of this specialized ministry, why not do so soon. If you'll write me here at Scripture Press, I shall be glad to see that you get your copy of the folder, "Reaching Young People for Christ."

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Feel young and vital when your blood starts to course through your arteries because the fatty deposits of cholesterol have been dissolved . . . Protect GOD'S GIFT to you and save LIFE . . . Send for your large 12 ounce canister TODAY.

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FREE BOOK

In Business Since 1909

THE NEWELL COMPANY

Chesterfield 339 St. Louis Co., Mo.

the surprising admission that he knew nothing about filters one way or the other.

"He had, he confessed, never received any reports on filters from the industry which pays his salary, had never been shown filter experiments on trips to cigarette factories."

This experience, we suppose, makes him a particularly competent public relations man for the tobacco industry!

Those who are looking for a key to tobacco advertising's sincerity may be interested in a news item from the July 18, 1957 issue of *The New York Times.*

Bear in mind the article that the July *Reader's Digest* had published several weeks earlier, entitled, "The Facts Behind Filter-Tip Cigarettes." The *Times* said:

"Batten, Barton, Durstine and Osborn, Inc., has relinquished the advertising account of the *Reader's Digest* after twenty-eight years because of 'a conflict of interest.'

"It was reported yesterday by an informed source that the action resulted from pressure by the American Tobacco Company, which is also handled by B.B.D.O.

"The tobacco company reportedly said in effect: 'Either the *Reader's Digest* goes or we go!'

"An agency executive yesterday denied that American Tobacco had had anything to do with the change.

"William O'Donnell, a vice-president and assistant to C. H. Bower, general manager of B.B.D.O., said: 'It is not correct that we were pressured by American Tobacco. The move was made on our own because we recognized a conflict of interest'."

Readers will have to come to their own conclusion on this. The closing words of the *Times* article should be helpful:

"*Reader's Digest* spent about $1,250,000 for advertising in 1956. American Tobacco is estimated to have spent $22,000,000 in all media last year."

That makes it clear enough.

Cutting the Smoke Screen

We have no intent, in this article, of proving any relationship between lung cancer and smoking. That must be done by experts.

But what is of grave concern to us is the smoke screen that tobacco manufacturers throw up around the subject. Why is it that it takes other organizations to come up with the unpleasant facts?

"What goes into or comes out of a cigarette is considered nobody's business but the manufacturers'. Questioned about such matters, the average tobacco man either freezes up or explodes." *(Reader's Digest,* August, 1957, page 43.)

But it *is* our business to know. And until every pack of cigarettes is stamped with a chemical analysis of its contents and a warning as to the possible consequences of the continuous use of cigarettes, justice will not have been done.

TOBACCO TOPICS

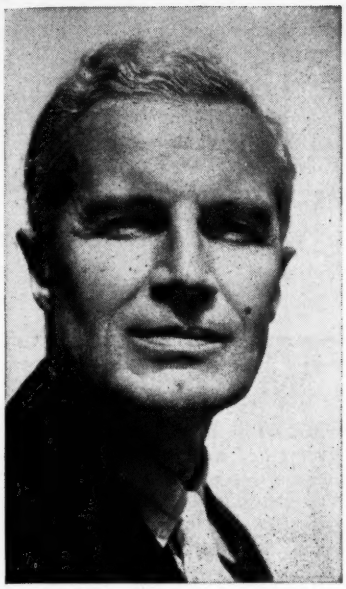
- From 1933 to 1953 smokers in the United States increased their consumption fourfold.
- Of the approximately 1,000 home fires every day, careless smoking accounts for one-third.
- A thirteen-year-old boy in Topeka, Kansas broke into a service station recently because his $40.00-a-month allowance did not keep him supplied with cigarettes.
- "Socialogically, smoking has now replaced drink as the greatest cause of personally avoidable poverty." —Dr. Stephen Taylor.
- "If anyone thinks he can safely smoke twice as many cigarettes by using filters, he is badly mistaken. My own opinion is that the only good filter is one that won't let any smoke come through." —Dr. Ewarts A. Graham.
- About 56-million Americans are tobacco addicts, the word "addict" being used in the sense of a person who has developed a feeling of need through habitual use over a period of time.
- Members of the British Medical Association voted to bar smoking at their annual meeting, to "set the nation an example." In voicing his conviction, Dr. J. McDonach, a member said: "A large number of us are quite convinced there is a definite relationship between smoking and disease. A lot of us have given up smoking as an example to our patients."
- James Lamb, Superintendent of the Oregon School for Delinquent Boys, reports that of the 119 inmates checked at the reformatory, 112 had smoked continuously for two years.

(Advertisement)

(Advertisement)

I'd like to give this to my fellow men...

while I am still able to help!



I was young once, as you may be—today I am older. Not too old to enjoy the fruits of my work, but older in the sense of being wiser. And once I was poor, desperately poor. Today almost any man can stretch his income to make ends meet. Today, there are few who hunger for bread and shelter. But in my youth I knew the pinch of poverty; the emptiness of hunger; the cold stare of the creditor who would not take excuses for money. Today, all that is past. And behind my city house, my summer home, my Cadillacs, my Winter-long vacations and my sense of independence—behind all the wealth of cash and deep inner satisfaction that I enjoy—there is one simple secret. It is this secret that I would like to impart to you. If you are satisfied with a humdrum life of service to another master, turn this page now—read no more. If you are interested in a fuller life, free from bosses, free from worries, free from fears, read further. This message may be meant for you.

By Victor B. Mason

I am printing my message in a magazine. It may come to the attention of thousands of eyes. But of all those thousands, only a few will have the vision to understand. Many may read; but of a thousand only you may have the intuition, the sensitivity, to understand that what I am writing may be intended for you—may be the tide that shapes your destiny, which, taken at the crest, carries you to levels of independence beyond the dreams of avarice.

Don't misunderstand me. There is no mysticism in this. I am not speaking of occult things; of innumerable laws of nature that will sweep you to success without effort on your part. That sort of talk is *rubbish!* And anyone who tries to tell you that you can *think* your way to riches without effort is a false friend. I am too much of a realist for that. And I hope you are.

I hope you are the kind of man—if you have read this far—who knows that anything worthwhile has to be *earned!* I hope you have learned that there is no reward without effort. If you have learned this, then you may be ready to take the next step in the development of your karma—you may be ready to learn and use the secret I have to impart.

I Have All The Money I Need

In my own life I have gone beyond the need of money. I have it. I have gone beyond the need of gain. I have two businesses that pay me an income well above any amount I have need for. And, in addition, I have the satisfaction—the deep satisfaction—of knowing that I have put more than three hundred other men in businesses of their own. Since I have no need for money, the greatest satisfaction I get from life, is sharing my secret of personal independence with others—seeing them achieve the same heights of happiness that have come into my own life.

Please don't misunderstand this statement. I am not a philanthropist. I believe that charity is something that no proud man will accept. I have never seen a man who was worth his salt who would accept something for nothing. I have never met a highly successful man whom the world respected who did not sacrifice something to gain his position. And, unless you are willing to make at least half the effort, I'm not interested in giving you a "leg up" to the achievement of your goal. Frankly, I'm going to charge you something for the secret I give you. Not a lot—but enough to make me believe that you are a little above the fellows who merely "wish" for success and are not willing to sacrifice something to get it.

A Fascinating and Peculiar Business

I have a business that is peculiar—one of my businesses. The unusual thing about it is that it is needed in every little community throughout this country. But it is a business that will never be invaded by the "big fellows". It has to be handled on a local basis. No giant octopus can ever gobble up the whole thing. No big combine is ever going to destroy it. It is essentially a "one man" business that can be operated without outside help. It is a business that is good summer and winter. It is a business that is growing each year. And, it is a business that can be started on an investment so small that it is within the reach of anyone who has a television set. But it has nothing to do with television.

This business has another peculiarity. It can be started at home in spare time. No risk to present job. No risk to present income. And no need to let anyone else know you are "on your own". It can be run as a spare time business for extra money. Or, as it grows to the point where it is paying more than your present salary, it can be expanded into a full time business—overnight. It can give you a sense of personal independence that will free you forever from the fear of lay-off, loss of job, depressions, or economic reverses.

Are You Mechanically Inclined?

While the operation of this business is partly automatic, it won't run itself. If you are to use it as a stepping stone to independence, you must be able to work with your hands, use such tools as hammer and screw driver, and enjoy getting into a pair of blue jeans and rolling up your sleeves. But two hours a day of manual work will keep your "factory" running 24 hours turning out a product that has a steady and ready sale in every community. A half dollar spent for raw materials can bring you six dollars in cash—six times a day.

In this message I'm not going to try to tell you the entire story. There is not enough space on this page. And, I am not going to ask you to spend a penny now to learn the secret. I'll send you all the information, free. If you are interested in becoming independent, in becoming your own boss, in knowing the sweet fruits of success as I know them, send me your name. That's all. Just your name. I won't ask you for a penny. I'll send you all the information about one of the most fascinating businesses you can imagine. With these facts, you will make your own investigation. You will check up on conditions in your neighborhood. You will weigh and analyze the whole proposition. Then, and then only, if you decide to take the next step, I'll allow you to invest $15.00. And even then, if you decide that your fifteen dollars has been badly invested I'll return it to you. Don't hesitate to send your name. I have no salesmen. I will merely write you a long letter and send you complete facts about the business I have found to be so successful. After that, you make the decisions.

Does Happiness Hang on Your Decision?

Don't put this off. It may be a coincidence that you are reading these words right now. Or, it may be a matter that is more deeply connected with your destiny than either of us can say. There is only one thing certain: If you have read this far you are interested in the kind of independence I enjoy. And if that is true, then you must take the next step. No coupon on this advertisement. If you don't think enough of your future happiness and prosperity to write your name on a postcard and mail it to me, forget the whole thing. But if you think there is a destiny that shapes men's lives, send your name now. What I send you may convince you of the truth of this proverb. And what I send you will not cost a penny, now or at any other time.

VICTOR B. MASON
1512 Jarvis Ave., Suite M-102-A
CHICAGO 26, ILLINOIS

THE DEFENDER RECOMMENDS . . .

RHAPSODY IN SACRED MUSIC

Ralph Carmichael Orchestra. Sacred (LP-Stereo 6001). Price $5.98; (LP-8004) Price $4.98.

The casual record collector is, at the same time, unconsciously increasing his vocabulary. A couple of decades ago all records were being produced at the rate of 78 rpm. About ten years ago something new was introduced to the buying public . . . 33 rpm or "LP" (long playing) records and 45 rpm pressings.

During 1958 still another milestone was reached in the recording industry with the introduction of Stereophonic discs. While secular companies rushed several hundred albums through to completion, the religious field could not boast of entering this field until Sacred Records, located in Whittier, California, came out with some truly remarkable releases.

When a "Stereo" record is being processed, basically two microphones are used to pick up the various sounds.

What each microphone "hears" is recorded separately, with the degree of loudness and softness depending on the positions of the instruments in relation to the microphones.

When played back on a "Stereo" phonograph, the sound which is reproduced is played back, not only exactly as recorded, but the ears also tell us in which direction the sound came from and how far away is the source.

In the space allotted for this review, it is impossible to put into words the magic of Stereophonic sound. But we urge you to go to your local phonograph dealer as soon as possible and ask for a demonstration.

In this particular album Ralph Carmichael has done some truly amazing things with this new dimension in sound. Perhaps the most outstanding selection of the twelve included is his rendition of "Jesus Loves Me." Your reviewer was at first amazed to see a little child's simple melody included in an album of this nature, but after listening to Mr. Carmichael's arrangement, he was spellbound at its beauty.

In the months to come you will be hearing more concerning Stereophonic sound. For those not yet fortunate enough to have a set, you will be pleased to learn that the large share of Stereo albums are also available for playing on your present Hi-fi sets at a slightly lower cost.

THE SPLENDOR OF SACRED SONGS

Frank Boggs and the Concert Orchestra of London. Word Records (W7001-2-LP). Price $7.98.

Recording companies, like book publishers, are sometimes inclined to "get in a rut." They seem to strive for volume rather than quality. Such is definitely *not* the case, however, with the album at hand.

Frank Boggs has a voice which stands apart. For purity of tone, for depth of understanding, for meaningful expression, his vocal abilities prove to be a rare gift.

The twenty-two songs heard in this album (which consists of two twelve-inch long playing discs) represent a stimulating cross section of sacred music.

All in all, the album is made up of music which endures, music which inspires, and music which brings man and God close together. For those who have never heard Frank Boggs, who is so ably accompanied by the Concert Orchestra of London, a treat is certainly in store if they avail themselves of the opportunity to secure this twin album of sacred songs.

SON OF GOD'S COUNTRY

Gregory Loren. Sacred (LP-Stereo 6003). Price $5.98; (LP 8005) Price $4.98.

Gregory Loren, the latest addition to Sacred Records' growing roster of outstanding Christian artists, has led a brief but exciting life.

An athlete of note, singer extraordinary and a devoted Christian, he comes from a family of skiing brothers and long before he made his mark as a singer, he and his world champion brothers were recognized by the sports world.

Greg has had his share of the world's thrills in life, but testifies that "the most thrilling thing that ever happened to me was when I accepted Christ as Saviour, alone, under the stars, at a Forest Home Bible Conference."

In this album he praises God in a truly harmonious fashion, singing with ease, clarity and a smoothness which belies his youth. Outstanding among the fifteen selections in this album are "It Took A Miracle," "Somebody Bigger than You and I," and the melodious "How Great Thou Art."

We predict great things for Gregory Loren. He is ably accompanied in this album by the Ralph Carmichael orchestra. (Note this recording is also available in Stereo.)

COUNT YOUR BLESSINGS

The White Sisters. Word Records (W-3053 LP). Price $3.98.

The White Sisters have been correctly identified as "the girls' trio with the most perfect harmony," and in this latest recording effort they certainly live up to this appellation.

Accompanied by various combinations of piano, celeste, organ, bass and guitar, their rendition of these beautiful hymns and traditional spirituals embodies the true meaning of Christian love.

The White Sisters sing with sincerity, and the listener senses that they have really learned to count their blessings, and desire to impart to you the contentment, peace of mind and great happiness that only a true Christian can know.

The musical arrangements for this album, together with the organ and piano backgrounds, are the work of Mr. Harold DeCou, who proves himself proficient and inspiring.

BEST LOVED SACRED SONGS

Various artists listed below. RCA Victor (Volume One, LPM-1765; Volume Two, LPM-1766). Price $3.98 each.

For those who like versatility in their religious record albums, RCA Victor has the answer.

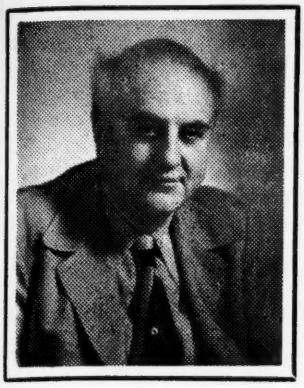
They have taken the cream of 24 of their latest religious albums, lifting a rendition from each, and brought them out in two new pressings known by the above titles.

Volume One boasts of such artists as George Beverly Shea, Paul Mickelson, Bill Carle, The Old Fashioned Revival Hour Choir, The Baptist Hour Choir, plus several others.

Volume Two includes, among others, Roy Rogers, Dale Evans, the Blackwood Brothers Quartet, Tim Spencer Family, and Stuart Hamblen.

Once the listener hears either of the above records, he cannot help but wish he could be the proud possessor of each of the original 24 albums!

Records reviewed here may be ordered from Defenders . . . Wichita, Kansas.



THE CHURCH AND ITS PARASITES

GERALD B. WINROD, D.D.

(AS REPRINTED FROM THE JUNE 1930 DEFENDER)

Editor's Note: The accompanying article is a condensation of a speech delivered by the late Dr. Gerald B. Winrod before a Defender Convention in Chicago, Illinois May 18-25, 1930.

Four meetings were held each day at the Chicago Gospel Tabernacle, which accommodated 4,000 persons ... and a total of seven messages were delivered daily, making a grand total of fifty-six sermons from the minds of such noted religious leaders of the past as ...

Arthur I. Brown
Ross T. Campbell
A. P. Gouthey
M. F. Ham
W. H. Hogg
Lance B. Latham
Harry Lindblom
George McCready Price
Homer Rodeheaver
Billy Sunday
Gerald B. Winrod

Paul Rader, host of the conference, became seriously ill a few days before the convention got under way, and it was necessary for him to miss out on the proceedings.

Hundreds of pastors, representing most of the major denominations, attended the meetings, and almost every state, as well as several foreign countries, was represented.

One delegate, upon returning home, wrote Dr. Winrod as follows:

"I have attended many denominational conventions, but never did I return from a meeting with greater vision and a stronger grip on God."

IN ST. MATTHEW'S Gospel 16:16 to 18 we read:

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The Lord had His little church, sitting, perhaps in a circle about Him in the cool of the evening. Twilight had passed and the moonbeams were playing gently upon His lovely countenance, when He asked quietly: "Whom do men say that I the Son of man am?"

The disciples gave different answers. Out in the market places, in the synagogues, on the highways, some of the disciples had heard it said that He was John the Baptist resurrected.

Another report was being circulated to the effect that He was Elias. Still another disciple remarked that since He always seemed to be so sad, fulfilling Isaiah's prophecy that He would be "a Man of Sorrows," some thought He was Jeremiah, the weeping prophet returned.

Quietly the Lord asks: "But whom say ye that I am?" It was Simon Peter, the rugged disciple, who answered: "Thou art the Christ, the Son of the living God."

This pleased Christ and He answered that Peter had not learned that from his environment. Nothing in the external and mundane realm had communicated to him that great truth.

"Flesh and blood hath not revealed it unto thee." He said that this great fact had been communicated to Peter by a supernatural revelation. This, the Lord said, was the great foundation of the church, "And upon this rock I will build my church."

What is the rock? Notice, Peter made a declaration of his faith in the Deity of Christ and this was accompanied by a divine revelation of God in consciousness.

You will be reminded of the rock in the Arabian desert which Moses smote and from which there came gushing a pure crystal stream of water to bathe the parched lips and to quench the feverish thirst of the children of Israel.

Like that, the Lord said virtually, that here was a great rock of truth. Some days later at Pentecost we find Peter standing before a great concourse of people. The substance of his sermon was simply a repetition of his statement to Christ concerning His deity.

With flaming eloquence Peter proclaimed publicly the deity of Christ and in so doing, he smote the great rock of truth out of which the church came flowing through the centuries.

Denominational Ditches

During the centuries we have been digging *denominational ditches.* Some of the ditches have been crooked and shallow; others have been clogged up with prejudices and traditional dogmas, but wherever the water has been able to seep through, there the soul of humanity has been fertilized and there the flowers of civilization are blooming.

Paul gave us a picture of the church in his prison epistle, his letter to the Ephesians. I suppose you know what an epistle is. A boy said in Sunday School that an epistle was the wife of an apostle.

Ephesians is the great church book of the Bible. Paul used a phraseology which he knew the people there would understand.

The temple of Diana, one of the seven wonders of the world, was located in Ephesus. It was 423 feet long, 225 feet wide and it required 120 years to build it.

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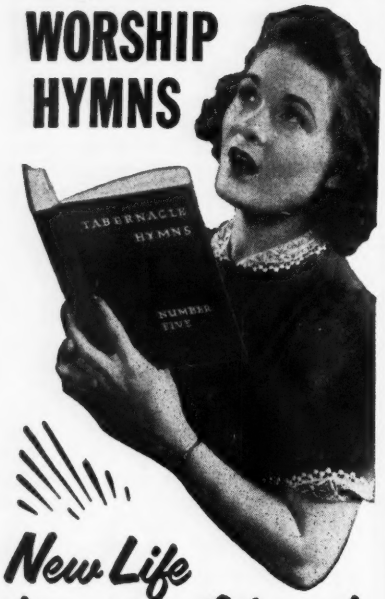

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Paul takes it for granted that every stone in the temple of Diana is like an individual in the body of Christ. He told the Ephesians that "we are His workmanship." They knew of the workmanship in the temple of Diana.

The temple had a cornerstone, and Paul said Jesus Christ is the cornerstone of the church. The temple had a foundation and Paul said the church is built on the foundation of the apostles and the prophets.

There were many stones in the temple and Paul said we are fitly framed together in Christ. He said that the church is the holy temple of the Lord.

Peter carried it further by saying that we are living stones in the great temple of the church.

Some of the stones in the temple of Diana had to be polished, pressed and reduced in size to fit their proper places. Sometimes if we are called to suffer, perhaps it is a blessing in disguise, carving some of the selfishness, pride and egoism from our personalities to make it possible to fit into our proper location in Christ.

From these facts we see that the church is composed of people, not buildings.

The church is made up of regenerate mortals and not ecclesiastical systems. The church is made up of people and not of brick and mortar.

Divine Love

The stones in the temple of Diana had to be cemented together. What is the divine element that holds the members of the body of Christ together? John tells us that it is divine love.

Divine love is the mortar between the different members of the body of Christ. You cannot run a church successfully without divine love. A fallen woman is a woman that goes bad in the realm of love. A fallen church is a church that goes bad in the realm of love.

Notice carefully, Peter possessed a sense of divine appreciation. Your capacity for divine appreciation determines the extent of your soul growth.

The first time I saw Niagara, I was lifted out of myself. Some repair work was being done on the pavement in front of the Falls and it was difficult to find a place to park the automobiles.

A man stood by my side, who was also seeing Niagara for the first time. He kept grumbling about the pile of concrete, trash and brick piled up on the street. He saw trash and I saw Niagara.

Two men looked from behind the bars.
One man saw mud and the other saw stars.

I was speaking in Toronto last week. Oswald J. Smith, the great Canadian preacher, handed me a Russian novel, written by a great Russian writer. The book was a wonderful treatise on the soul of Russia.

Mr. Smith knows the Russian people, their customs and way of doing things. I tried my best to get interested in that book and find something in it. Finally I returned it. He asked me how I liked it and I said, "It's a lovely day, isn't it?" I lacked a sense of appreciation.

When one professes faith in the deity of Christ and recognizes Him as his personal Saviour, there comes a revelation of God in consciousness with an accompanying appreciation for divine and spiritual values.

It is a marvelous thing to be so tuned in with God that we can discern spiritual things to the point of divine realization. There comes an illumination of mind, a lighting up of inner consciousness, which only the anointing and baptism of the Holy Spirit can communicate to the regenerate mortal.

"Flesh and blood hath not revealed it unto thee." Persons thus moved upon by the Spirit are members of the church.

Introversion

The church is a "going" concern. Its only excuse for existence is the evangelization of the world. It is dangerous for the church to become self-centered.

Melancholia is a mischievous thing. The eyes of the church must be turned outward and not inward. I remember the very hour when God cured me of melancholia. He showed me an army of seventy people marching before my vision every minute, slipping into Christless graves, a sunless day forever, a starless, eternal night.

Two out of every three people in the world at this hour could not be saved if they wanted to be. They do not know that such a book as the Bible was ever written or that Jesus Christ ever came to earth.

The task of the church is to evangelize the world. This is its only excuse for existence. When the last tribe of earth hears the Gospel, the clouds will part and Jesus Christ will return.

"This gospel of the kingdom shall be preached in all the world for a witness and then shall the end come."

The church may also be studied as an organism. It has all the qualities of an organism and its purpose on the earth is not to build up an organization.

The Lord left us one thing — a message. That is all He gave us. He gave

us no ecclesiastical program and no church machinery. These things are only customs.

Our customs have become so interwoven with our Christianity that it is becoming difficult to tell where one leaves off and the other begins.

If you go to church in India, leave your hat on. That's the custom. If you go to church in Japan, take your shoes off. That's the custom. If you go to church in America, leave your shoes on, but take your hat off.

If you kiss in America, use your lips. If you kiss in Japan, rub noses. If you kiss in Africa, blow in one another's ears. It is the custom.

The matter of building buildings is only a custom. I am still looking for a passage of Scripture which tells us to build buildings in which to hold meetings.

Everywhere we are told to go out where the people are. Nowhere are we told to pull the people in to us.

When I meet a preacher who is afraid of the ecclesiastical machine, to which he has become a slave, I like to remind him that he can have a mighty good church on a street corner.

A man who has the anointing of the Holy Ghost upon him for preaching will find a place to give his message. Remember, God anoints men and not machines.

God never anoints a program. He anoints men. The preacher of the Gospel occupies a very exalted position in the New Testament arrangement.

The Church An Organism

In studying the church as an organism, we find that organisms eat. This is true of the amoeba, the flower, the animal, the human. Likewise the church. It subsists upon the bread of life.

Organisms breathe. The tree and the plant breathe by osmosis. Jesus breathed upon His disciples and they received the Holy Ghost. The Holy Spirit is the breath of the church.

Organisms are creative. When normal, they breed their kind. The church breeds its kind by divine generation, through the processes of the new birth, according to the laws of spiritual biology. This is the scientific basis for evangelization.

Organisms are susceptible to parasites. The leech is a parasite. It sucks blood. The Spanish moss in the southland is a parasite on the trees that sucks the life from them and dries them up.

There are external and internal parasites. The proverbial tapeworm is an internal parasite. If you have one, it will beat you to your dinner.

As an organism, the church is suffering from a wicked parasite which is sucking the blood of Jesus Christ out of its veins.

Every organism has blood. Blood differs in appearance in the various realms, but it accomplishes the same purpose, namely, that it is the carrier of the life.

The blood of Jesus Christ is the circulating life principle of the church, and we are linked to Him in blood relationship.

Modernism

Modernism is a mischevious, heretical, blood-sucking parasite, which is sucking the blood of Christ out of the church and leaving it in an impotent, whited, ghastly condition.

Only a vigorous defense and promulgation of supernatural Christianity can cut the nerve of the parasite of modernism and destroy it from the organism of the church.

Modernism is a subtle tapeworm which has become an internal parasite in the pulpits, in denominational literature, in theological seminaries, in Sunday School material.

The conflict is between naturalism and supernaturalism. The church is of supernatural origin and modernism is trying to cast its testimony into the molds of a physical naturalism.

The Defenders Movement is committed to the task of calling the church back to the great fundamentals of the faith. Its methods are spiritual and constructive, and its testimony is uncompromising.

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When people go to a football game, they want a seat on the fifty yard line.

When they go to a basketball game, they want a seat at midcourt.

When they attend a play, they want a seat about midway in the auditorium.

When they go to a boxing or wrestling match, they want a ringside seat.

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BUT — when they go to church, everyone wants a back seat.

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The Power of a Tract

By DOROTHY MUTCHER

GOOD tracts preach the Gospel to multitudes who otherwise would not hear it. They preach on the streets, in the workshops, in the cars, in the steamboats, in the homes, every day and every night in the week.

They do pastoral work among the sick and infirm many times where pastors never go.

Enclosed in letters they are sent all over the world and at times find their way even into wicked places, brothels and gambling halls.

They greatly aid in reforms and all departments of Christian work.

I have known a single tract to be read by 30 to 40 persons.

Holy living and personal work, urging upon others the claim of Christ privately in the homes or elsewhere, is often the best preaching.

Our Lord does not always use what men call wise, great or mighty in converting sinners.

Many very eloquent and very elaborate sermons do not seem to convert anybody. The masses of the people seldom attend church, and if they did these sermons are not adapted to convert them.

Expensive books, however good, seldom lead sinners to Christ because the masses will not read them.

Our Lord often blesses the right kind of tracts, that almost any person, however humble, can distribute to the salvation of souls, when more expensive means fail.

In a sermon Dr. T. DeWitt Talmage said: "There was a man on a Hudson River boat to whom a tract was offered. With indignation he tore it up and threw it overboard. But one fragment lodged on his coat sleeve and he saw on it the word eternity, and he found no peace until he was prepared for that great future."

Did you know —

That Alexander Marshall before his death had received over 300 letters from converts through his tract "God's Way of Salvation?"

That most foreign mission fields in the world were opened by missionaries who first used tracts to win the heathen to Christ Jesus?

That the first cadet ever won to Christ at West Point Military Academy was saved through reading a tract given to him by a zealous chaplain?

That a son of one of the chiefs of Burdwain, India, was converted through a tract and that he was instrumental in winning 1,500 natives to Christ?

Many may never know Christ and His saving grace because they never hear. Many may know, if they read. Will you deny anyone eternity with Christ?

Give out tracts!

LABOR AND THE LAW

Maurice R. Franks

Editor's Note: Mr. Franks is President of the National Labor-Management Foundation and Editor of its official publication, "Partners."

SURPRISED, perhaps, that nothing solid resulted from the gaudy show put on by Senator McClellan's Committee? Seems incredible to you, does it, that the 85th Congress shut up shop without enacting a single line of corrective labor legislation?

Well, really there's no cause for surprise. No tidal wave of public opinion came flooding into the offices of our Senators and Representatives asking and demanding such legislation. That's the answer.

Let's not make that same mistake with the 86th Congress and insist that it enact Legislation making unionism safe for labor.

Making unionism safe for labor will also make it safe for the employer and the general public.

To make unionism safe for labor — safe not only from organized crime, but from leaders bent on perpetuating themselves in office, legislation involving but two steps should be enacted:

(1) The devices of compulsory unionism — the closed shop, union shop, maintenance of membership, or under whatever name they may exist — must be outlawed by Federal statute and by act of legislature in every state in the nation.

To make this stick in the mind of the Supreme Court of the United States and guarantee that it will survive all juristic dozing on the high bench, such a ban should eventually emerge as an amendment to our Federal Constitution.

(2) A dependable secret ballot for the election of all union officers and convention delegates and in the taking of any strike ballot must be guaranteed all union members by both state and Federal law.

Those two basic steps should be carefully considered by every American voter and a clear-cut demand that they be taken should be personally communicated to his respective representatives in the legislature.

The issue here should be divorced from party politics and be a clean expression of citizenship, regardless of partisan affiliation.

Then, with that air cleared at least, maybe the 86th Congress will be better prepared than its predecessor was to return real democracy to the labor movement and put unionism back into the hands of the workers, where it belongs.

Voluntary unionism and union democracy, once they are

Right-To-Work .... *BUT!*

established by law as basic to the granting of any union charter, will together restore to the labor movement the very respectability it has of late years so largely lost.

Give workers the right to join or not to join a union — along with the right to resign without forfeiting their employment — and in no time flat, we'll find union leadership working early and late to make unionism generally attractive.

Protect union members in their parliamentary right and safeguard their election balloting from all forms of tampering, and they'll see to it that their officers either toe the moral and fiscal marks or find other fields to disgrace.

Return to American labor these two fundamental human rights — just these two rights alone — and there will be no union overlords to kick our workers around.

There'll be no unsavory links between organized labor and organized crime. There'll be no pilfering hands laid on any union's treasury — and no kangaroo courts to kick downstairs such union members as may come to ask for an accounting or to prefer charges against officials involved in wrong-doing.

Make it possible for union members to run their own meetings — be they business, educational or social — and there'll be no dearth of attendance.

And through broader attendance, broader interests, broader horizons, broader activities will develop, and unionism itself will broaden and mature and become a much

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[a] O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.
2 [c] Let Israel now say, that his

Lk. 20. 17
[b] 1 Chr. 16. 34
[2] Heb. *This is from the LORD*
[c] Ps. 115. 9-

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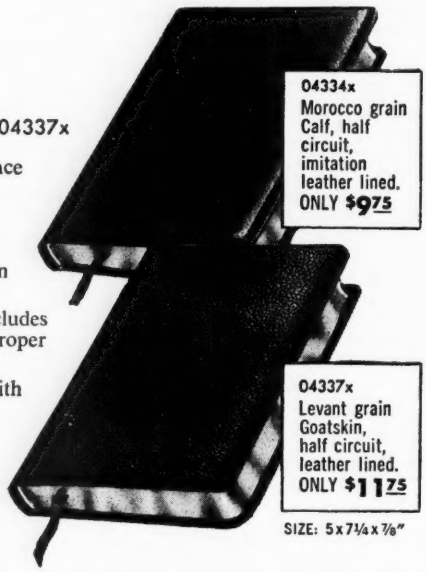

Specimen of Type

23 [q] Sing, O ye heavens; for the LORD hath done *it:* [r] shout, ye lower parts of the earth: break forth into singing, ye mountains,

[n] ch. 44. 1.
[o] ch. 31. 6 & 55. 7.
[p] ch. 42. 1 & 48. 20.
[q] ch. 49. 13.

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One enemy of American labor may be the ruthless employer. Another enemy of even greater stature and "connections" may be the union leader who holds his corner of the labor movement in a vise of autocratic iron.

But actually, the worker's greatest present enemy is the law — and its lack — which cravenly and stupidly turns its back on his fundamental rights and enables certain labor leaders, figuratively at least, to get away with murder.

Yes, to make unionism safe for labor — that is America's job here at home. The rest is red herring and smoke screen, put there to obscure the basic problem of labor and the law.

Bravo, Miss Dunne

A recent UPI dispatch out of Washington quotes Madam Eleanor Roosevelt as criticizing Miss Irene Dunne for the stand the celebrated actress has taken on the "Right-To-Work" law.

Said globe-trotting, nose-penetrating Eleanor: "The truth is that the so-called right-to-work proposal does not concern itself one iota with human rights or the right to work. Instead the right-to-work proposal has as its aim the destruction of human rights."

My! My! Are you properly admonished, Miss Dunne? Have you, as Eleanor suggested, acquainted yourself "with the real aims of this fraudulent proposal," and have you come to realize that you perhaps unwittingly allied yourself "with those who seek to enslave the American worker? . . ."

How ridiculous can one get? Will someone please tell us how our former First Lady gets that way? How can forcing a worker to join a union and pay dues to same in order to hold his job, do other than destroy a human right for him — the right to work?

Miss Dunne in her advocacy of the right-to-work laws seeks to protect human rights for the workers.

Her critic would destroy human rights for the workers by her opposition to right-to-work laws. Bravo, Miss Dunne! No bravo for Mrs. Roosevelt!

MISSIONS

GROANS THAT REACH TO HEAVEN

J. F. Rodriguez, D.D. ◆ Rio Piedras, Puerto Rico

The article reproduced herewith is the text of a radio address delivered by Dr. Rodriguez through the facilities of a station at San Juan, Puerto Rico. Defender readers will be thrilled to know that salvation messages continue to go forth, blanketing the entire West Indies, each passing week.

THE PAGANS accused Christianity of being a pessimistic religion. They considered early Christians to be standard-bearers of sadness. They believed Calvary a nesting place of a dismal, doleful life.

Perhaps the penitential attitude, the bended knee and tears of contrition, which characterize confession of sin, inspired that false conception of our Faith.

Christianity is sincere. It recognizes the pain of life. It does not ask you to ignore this fact and become a shallow optimist.

It accepts the fact of pain and conquers it. It does not hide, but rather emphasizes the great truth that true repentance quickens emotional reactions of sorrow which can best be expressed in terms of grief over past sins committed.

Paradoxically, however, the basic genius of Christianity is joy — genuine and intelligent joy; the joy of the soul who has triumphed, who has believed and found a sure Saviour!

It is this contact with reality that changes tears into telescopes, through which to see the beauties of a better world.

An artist has conceived the Christian soul as an angelic smile emerging from a consuming fire, because the believer in Christ smiles when there is pain, and sweetens tears with a calm countenance.

He faces the tribulation of the evil day with the peace of an undisturbed heart. He learns to set pain to music.

The secret of this victorious composure consists in constant contact with Jesus. The hymnbook expresses it thus:

Do you want to be a conqueror of the world?
Do you want to sing even when there's pain?
Do you want to be happy as a striver true?
Keep in contact with the Saviour.

Keep in contact with the Saviour,
Then the shadows will not come;
On a happy path you'll travel,
By your contact with the Lord.

Do you want with God to have communion?
And His glory ever remain within you?
And the world see Christ in you today?
Keep in contact with God supreme.

Safety in God

Although David lived centuries before the physical birth of Christianity, there is a faithful interpretation of the evangelical attitude in his Psalms.

The following words are his: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him."

The words "oppression" and "sighing" serve as a frame for a picture of human suffering. Yet David sang of a secure place — a realm where no storm could break the anchor of God's child.

In the days of the poet King, conditions were already bad. But the instruments for martyrdom were not so perfected. But the torturing machine lacked cogs in the wheels.

Christianity invites its enemies to examine history. With this in hand, it is amply proved that humans may expect to enjoy a decent life only under the standard of Christ.

When injustice has existed in evangelical countries, it has been committed in spite of the Gospel, for evil does not harmonize with the Christian religion.

The Gospel is a philosophy of practical life. It is a transforming power that vitalizes the inner processes of man and awakens dignity, strengthening the best elements of human personality in such a way that his rights are respected.

The word dynamite is a word that suggests something of the evangelical power. The Gospel dynamites out of human hearts the bad, and establishes conditions of justice for all.

The inward joy of the Christian in time of sorrow results from the intimate conviction that his groans reach to Heaven, that God will hear, that He will extend His all-powerful arm to help the humble who place their trust in Him.

The Holy Spirit puts in the mouth of the sweet singer this promise: "I will

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set him in safety from him that puffeth at him."

God the Defender

All the devil can do, in the last analysis, is just puff. A review of history presents God to us, fighting the battles of the poor and oppressed.

In Egypt He directs the attack against Pharaoh, and the enslaved sufferers see their chains fall, after which they miraculously cross the Red Sea, which came to be a tomb for the ruling monarch.

At Jericho He tumbled down its enormous walls, while those who trusted in Him repeated psalms and marched around the city.

On the battlefield He put to flight thousands of Midianites, while three hundred faithful warriors lighted the victorious way with their torches.

In Jerusalem the church numbered five thousand persons when the adversaries desired to exterminate it. Today missions are happy to be called Christians (Christ-ones).

That increase is a miracle. It is the victory of the Lord. We multiply in a way that eludes mathematical calculations.

Our armor of battle is sovereign Grace. We go to battle expecting only the salvation that comes from Heaven.

Let us imagine a mother. She is awakened at midnight. A weak groan from the cradle reaches her ear. What will she do, noticing that the cry is one of distress?

"She will arise," answer our radio hearers as in one voice. Yes, friends, she will arise. But she will arise quickly. She will get up frightened and hurry to the cradle, because the sob indicates danger.

Our loving Father has ears to capture the groaning of people oppressed by Satan. The groan of all who suffer, of all the needy, is sent to Heaven by divine transmitters and captured by receiving sets that reproduce all the shades of its seriousness.

God, more tender than the mother, arises and saves the needy ones who cry to Him.

That is the heart of my message for you today. There is One Who loves and cares. Seek His aid, and knocks will become boosts, fetters will become ribbons, sorrow will become blessing.

DO YOU READ SPANISH?

SAID MARK, the Evangelist: "And the Gospel must be *published*."

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"Communism revealed as Antichrist ..."

CHRIST AND COMMUNISM

J. B. Matthews **New York City**

Editor's Note: Only once before in its thirty-three year history has The Defender published an article of comparable length as the one reproduced herewith.

Because of the importance of the message which it contains, it was unanimously agreed upon by the Defender Editorial Staff that this manuscript should be presented to its readers in full, as originally delivered by its author on August 14, 1958 before the Fourth Plenary Congress of the International Council of Christian Churches, which convened at Rio-Petropolis, Brazil.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" I Corinthians 14:8.

These words, addressed by the Apostle Paul to the Church at Corinth, have a special urgency for the entire body of Christendom today.

There are approximately one million ordained ministers of the Gospel in the world today. Confronted with an enemy which threatens total disaster for organized Christianity throughout the world, these one million ministers of religion, taken as a whole, exert a negligible influence in this struggle of the centuries. I allow, of course, for the exceptions to the rule.

In the first place, the Christian clergy of the world do not exhibit any clear understanding of the Communist menace.

In the second place, large numbers who do have some slight comprehension are apathetic with regard to the threat of Communism.

In the third place, I believe the great majority are sympathetic with the goals of Socialism or the Welfare State.

Finally, clergymen, generally, are so infected with pacifism that they are immobilized as a force for combatting communism.

Make no mistake about it! The goal of Communism is global conquest and the ultimate extinction of Christianity. From these objectives, there is no deviation. In this situation, the so-called ministers of the Gospel give an uncertain sound.

Clergymen and Communist Fronts

Communists have understood the psychology of clergymen from the beginning of the conspiracy and have devised a propaganda mechanism for utilizing the prestige of those ministers of the Gospel who give an "uncertain sound" on their trumpets. This mechanism is known as the Communist-front organization.

The Communists have displayed an amazing diligence in organizing tens of thousands of these front organizations in all the non-Communist countries of the world. In instance after instance, a clergyman has let the Communists appoint him head of one of these organizations of deceit.

I must confine myself to a single illustration of these front organizations.

In 1951, the United States House Committee on Un-American Activities published a special report entitled, "The Communist 'Peace' Offensive" subtitled, "A Campaign to Disarm and Defeat the United States."

The report of the House Committee on Un-American Activities opens with the following words: "The most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide 'peace' offensive."

The international Communist conspiracy is as active in perpetrating a peace hoax in 1958 as it was when the House Committee's report was published in 1951.

In a section of its report entitled, "Committee for Peaceful Alternatives to the Atlantic Pact," the House Committee on Un-American Activities traced the beginning of that Communist "peace" organization to a committee of five, *which included the Rev. Dr. Edwin T. Dahlberg, who is now the President of the National Council of the Churches of Christ in the U.S.A. (See The Defender, September, 1958, pages 8-9).*

With reference to this Communist "peace" front, the House Committee said:

"Communists in the United States did their part in the Moscow campaign by instigating a Conference for Peaceful Alternatives to the Atlantic Pact, allegedly held in July 1949 in Washington, D.C. This resulted in the formation of a front organization known as the Committee for Peaceful Alternatives to the Atlantic Pact."

Communist Tools

The House Committee's report then named the five individuals who served as Communist tools in the initiating of this "peace" front, as follows:

Albert Einstein and *Thomas Mann*, both of whom were refugees from Hitler's Germany;

Emily Greene Balch, long active as a pacifist; *Bishop W. J. Walls*, African Methodist Episcopal Zion Church; and the *Rev. Dr. Edwin T. Dahlberg*, who was then a member of the central committee of the World Council of Churches.

Einstein, Mann and Miss Balch were Nobel prize winners.

Einstein, Thomas Mann, Miss Balch and Bishop Walls were already veteran fellow travelers in the Communist-front apparatus by the summer of 1949.

Dr. Dahlberg was, at that time, far behind his four colleagues as a Communist fronter.

The Conference for Peaceful Alternatives to the Atlantic Pact issued two

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press releases dated August 21, 1949 and December 14, 1949.

The first of these press releases listed 631 clergymen as supporters and the second listed 609. Subtracting 253 whose names appeared on both lists, we find that a grand total of 987 Protestant clergymen were publicly affiliated with this unit of the Communist peace hoax.

Eighty-one of these 987 clergymen have been on the rosters of officers of the Federal-National Council of Churches.

Religious Editors Lend Support

The Communists have shown an amazing ability to draw the editors of religious periodicals into their "campaign to disarm and defeat the United States."

In their misguided pacifist sentiment, these editors have disseminated the Communist Party line among millions of churchgoing people throughout the world whom the Communists could never reach with their own publications.

The following religious editors (with the titles of their publications and denominational status) supported the Communist "peace" organizations which were exposed in the April, 1951 report of the House Committee on Un-American Activities:

David D. Baker, The Messenger; Evangelical and Reformed
J. Pius Barbour, National Baptist Voice; National Baptist Convention, U.S.A., Inc.
Desmond W. Bittinger, Gospel Messenger; Church of the Brethren
Harold Ehrensperger, Motive; Methodist
Phillips P. Elliott, Presbyterian Tribune; Presbyterian, U.S.A.
Harold E. Fey, Christian Century; Undenominational
J. Clinton Hoggard, Missionary Seer; African Methodist Episcopal Zion
Jameson Jones, Power; Methodist
E. E. Ryden, Lutheran Companion; Augustana Evangelical Lutheran
George V. Schick, Lutheran Witness; Missouri Synod
John R. Scotford, Advance; Congregational Christian
William B. Spofford, The Witness; Protestant Episcopal

All of the aforementioned editors have been officers of the Federal or National Council of the Churches of Christ in the U.S.A.

The Revised Standard Version

Every reader knows something about the "New Bible," published on September 30, 1952, and copyrighted by the National Council of Churches.

You may not realize, however, the precise extent of the pro-Communist affiliations of the members of the committee which presided over the translation of the so-called Revised Standard Version of the Bible.

The National Council of Churches has just published a brochure in which the names of the Revision Committee (32 members) and the Advisory Board (52 members) are listed.

Thirteen of the 32 members of the Revision Committee and 14 of the 52 members of the Advisory Board have records of affiliation with Communist groups!

The names of eight members of the Revision Committee who have *five or more* such affiliations are as follows:

W. Russell Bowie, Professor Emeritus; Union Theological Seminary
Leroy Waterman, Professor Emeritus; University of Michigan
Fleming James, Professor; Yale University
Henry J. Cadbury, Professor Emeritus; Harvard University
George Dahl, Professor; Yale University
Frederick C. Grant, Professor; Union Theological Seminary
Luther A. Weigle, Professor; Yale University
Millar Burrows, Professor; Yale University

Gallup Poll

A few years ago the American Institute of Public Opinion, better known as the Gallup Poll, made a canvass of the views of clergymen in the United States.

The results of that canvass were published in *Reader's Digest* and, as far as I have been able to ascertain, there was not even a ripple of comment on the Gallup Poll's remarkable findings, in either the religious or the secular press.

According to this Gallup Poll, 12 per cent of the clergy refused to say that "it is impossible to be both a good Christian and a member of the Communist Party."

This means that some 30,000 members of the Protestant clergy were either unable or refused to affirm the complete irreconcilability of Christianity on the one hand and the Communist conspiracy on the other hand.

I do not raise any question about the loyalty of the overwhelming majority of these 30,000. I do raise the serious question of the inroads of Communist Party propaganda upon their thinking.

In their beclouded understanding of both Christianity and the Communist conspiracy, they have been susceptible to fraudulent appeals. Thousands of them have yielded in ways that can serve no other interests than those of the Communist Party.

With respect to their doctrinal health, they may be said to be in a run-down condition, and, therefore, lack the robustness of faith to throw off the Communist virus.

In their muddled thinking, these 30,000 clergymen constitute a psychological beachhead which the Communists have established in Protestant Christianity.

I confess that I am alarmed by a situation that finds 30,000 confused Protestant clergymen ministering to the minds and morals of the six and one-half million members of their congregations.

Unless I assume that clergymen are totally devoid of influence among their parishioners, I must take for granted that some of this moral confusion of the 30,000 clergymen with respect to Christianity and the Communist Party is transmitted to some of these six and

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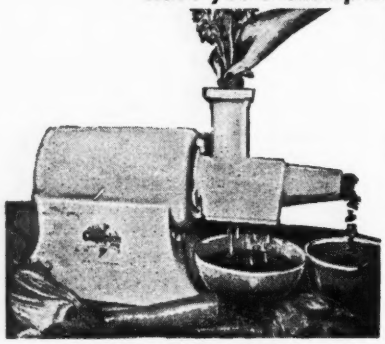

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a half million Christian laymen. At least these laymen are exposed to infection from the pulpit.

I am going to make a guess, however, that many laymen are far ahead of their pastors in appreciating the shattering impact of the onward-sweeping tide of world Communism upon the foundations of Christian faith and civilization.

Ecumenism

While hundreds of thousands of unsung and lonely Christians, both lay and clerical, have died for their faith at the hands of execution squads, or rot in a living death in the hellish dungeons of Communism, the clerics in the World Council of Churches, who come from Hungary and Czechoslovakia, have collaborated with their gangster governments.

The leaders of the National Council of the Churches of Christ in the U.S.A. and of the World Council of Churches, have made ecumenism a synonym for moral confusion.

By admitting to their fellowship the disciples of darkness from Hungary and Czechoslovakia, the leaders of the National Council and of the World Council have been guilty of complicity in a betrayal as perfidious as the betrayal kiss of Judas in the night-covered Garden.

If ecumenism is broad enough to embrace agents of the Soviet conspiracy, then let ecumenism become a thing of "hissing and a curse."

At Princeton, New Jersey, in 1954, the World Presbyterian Alliance adopted a resolution calling upon "the citizens of the United States ... to exercise forbearance in their criticism of these delegates" from Hungary and Czechoslovakia.

Dr. Josef L. Hromadka, one of the delegates from Czechoslovakia, was a vice-president of the World Presbyterian Alliance.

"Exercise forbearance," indeed! "Exercise forbearance" in our criticism of mere Soviet agents and collaborators.

Such is the exhortation of the World Presbyterian Alliance, whose president was the Rev. Dr. John Alexander Mackay, president of the International Missionary Council.

It will be recalled that Mackay is the author of the revealing statement that "anti-Communism is more dangerous than Communism."

What should be the attitude of the followers of Christ toward anti-Communists?

Have the Oxnams, the Mackays and the Niebuhrs any word of counsel on that question? Indeed, they have!

If practice rather than preachment is the more telling form of advice, the leaders of the National Council of the Churches of Christ in the U.S.A. say, "Toward anti-Communists, let there be unbridled vilification!"

The World Presbyterian Alliance issued a message to its constituent churches, including those behind the Iron Curtain. The message included this amazing exhortation, "Be loyal to the government of the nation in which you live ..."

That exhortation reveals the ultimate moral bankruptcy of this large segment of the leadership of Protestant Christianity.

Council Anti-Anti-Communist

In the world-wide struggle between the Christ of the ages and the Antichrist of the twentieth century, the ideological position of the World Council of Churches is essentially neutralist or anti-anti-Communist, always excepting, of course, its definitely pro-Communist leaders who come from Hungary, Czechoslovakia and elsewhere behind the Iron Curtain.

This august body of globally-minded ecclesiastics lacks the moral perception and the Christocentric courage to brand Communism and the Communist regimes as intrinsically evil.

The views of the high officials of the World Council of Churches are well represented by Professor John C. Bennett, on the subject of "religious hostility" toward Communism.

Professor Bennett, who is dean of Union Theological Seminary, has been a key figure in the World Council of Churches since its inception at Amsterdam in 1948.

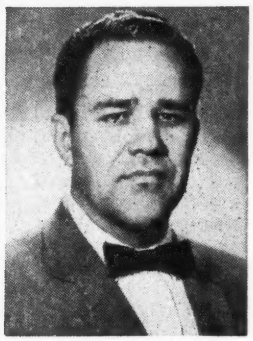
Addressing the International Congregational Council in Hartford, Connecticut on July 4, 1958, Dean Bennett called upon the Christian churches in the West "to stop the continuous expressions of national and religious hostility to Communists and Communist nations."

Dean Bennett's admonition was a work of supererogation so far as the World Council of Churches is concerned. Why admonish that body to stop something which it has never started?

There would have been some point to his urgings if Dean Bennett had counseled his colleagues to cease and desist from their "religious hostility" toward the International Council of Christian Churches and Carl McIntire.

But evidently, the leaders of the World Council of Churches look upon the ICCM, McIntire, and fundamentalists generally as more dangerous to their interests than Hromadka and the demoniacal Communist conspiracy for which Hromadka and his Communist cohorts stand.

In his recent speech at Hartford, Connecticut, Professor Bennett went on to say that the churches in the West "should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their



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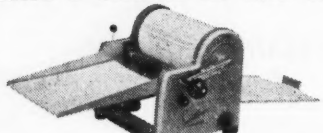

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ideology and less a threat to the freedom of their neighbors."

Josef L. Hromadka

Professor Josef L. Hromadka of Czechoslovakia is a key figure in the World Council of Churches.

For a number of years Hromadka was a member of the faculty of Princeton Theological Seminary. At the end of World War II he returned to Czechoslovakia to take up a professorship at the leading theological seminary of that country.

In his recently published book entitled "Theology Between Yesterday and Tomorrow," Hromadka presents his roseate view of the atheism and dialectical materialism of Communism in the following language:

"We have to understand that the atheism of dialectical materialism is a positive struggle for man, for his adequate self-understanding, for a better order of social and political life, for a construction of a society in which all class differences will gradually fade away" (p. 83).

On the subject of the economic benefits of Socialism and Communism, Professor Hromadka writes as follows:

"The *appeal* and *attractiveness* of *socialism* and *communism* for the old colonial peoples in Asia and Africa have been due to their design to help the human society *from the bottom*, through the economic and social liberation of the lowest and poorest strata of peasants and workers" (p. 55).

In these statements on atheism, dialectical materialism and the alleged attractiveness of Communism, Hromadka subscribes wholeheartedly to the dogmas of Marx, Lenin, Stalin and Khrushchev.

The lectures of which these statements are a part were delivered at Knox College in Toronto, Canada, in 1956.

In August, 1957, at New Haven, Connecticut, Professor Hromadka was reelected to the executive committee of the World Council of Churches.

If Hromadka qualifies for membership in the highest body of the World Council of Churches, it is difficult to see how any apostate, including Lucifer himself, could be considered unqualified.

Despite what Professor Hromadka alleges concerning "the appeal and attractiveness" of Communism to the peoples of Asia and Africa, there is not the slightest danger that the erstwhile colonial peoples of the world will ever, of their own free will, go Communist.

Wherever Communism has conquered — in the Soviet Union, in China, or in any other country behind the Iron Curtain — it has done so by military invasion or by a *coup d'etat* engineered by a fifth column. No nation has ever voted itself into Communist slavery.

To assert that Communism is a "liberation of the lowest and poorest strata of peasants and workers" is a deliberate lie. To believe that Communism is a social arrangement "in which all class differences will gradually fade away," is a Satanic delusion.

Nevertheless and notwithstanding, Professor Hromadka's lies and delusions have not been a barrier to his membership on the executive committee of the World Council of Churches.

In every country which has been conquered by Soviet armies or a small minority of Communists, a new and all-powerful class, more brutal than any other in the history of the world, has emerged.

The Yugoslav Whitewash

A few years ago, while the Yugoslav Communist regime of Tito was still in Stalin's good graces, a group of clergymen from the United States was invited to Yugoslavia, all expenses paid by the Communist government.

Of the seven clergymen who comprised the delegation which toured Yugoslavia, at least two were members of the Communist Party, U.S.A. The remaining five have been collaborators with the Communist-front apparatus.

The leader of the delegation, the Rev. Guy Emery Shipler, is editor of *The Churchman*, left wing Protestant Episcopal publication.

The Rev. Dr. Shipler has a public record of at least 76 affiliations with the Communist-front apparatus. There is nothing uncertain about the sound which Dr. Shipler's trumpet gives forth; it is a clarion call to battle for, not against, the diabolical forces of Communism.

Interviewed on his return from the tour of Yugoslavia, Dr. Shipler said, "We ate enormous meals," and added, "We ate until we almost dropped."

Another member of the delegation, the Rev. Claude Williams, had been exposed as a member of the Communist Party in 1938. His Communist Party alias was "John Galey."

In 1954 the Rev. Claude Williams was placed on trial by his ecclesiastical peers in the Presbyterian Church, U.S.A., on charges of theological heresy and Communist activity. He was acquitted of the charge of Communism but found

guilty of theological heresy, and was unfrocked.

On their return from Yugoslavia, the delegation of American clergymen issued a printed report which the secular press denounced as a "hoax" and a "whitewash of Tito's Communist dictatorship."

The substance of the delegation's report was summarized in the following conclusion:

"Our Protestant heritage is one of freedom, and we cherish that freedom beyond all else. It is because we have found this fundamental freedom—freedom of worship — existing in Yugoslavia that we are able to bring back so encouraging a report."

The remarkable thing about this whitewash of Tito's Communist dictatorship is not that it was written by Guy Emery Shipler, Claude Williams, William Howard Melish, and their four colleagues. Nothing else was expected from them.

The extraordinary feature of this pro-Communist document was the fact that its distribution was sponsored by more than 2,600 Protestant clergymen in the United States, including such prominent leaders of the ecumenical World Council of Churches as the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, the Rev. Dr. John A. Mackay, president of Princeton Theological Seminary and chairman of the International Missionary Council, and Methodist Bishop G. Bromley Oxnam, a former president of the World Council of Churches.

Union Theological Seminary

A statement listing all the names of the 2,600 clergymen who sponsored the delegation's report on Yugoslavia was released from Union Theological Seminary in New York City.

To call the roll of these 2,600 sponsors would be to name much of the top leadership of the National Council of the Churches of Christ in the United States of America.

The fact that the statement of the sponsors of the delegation was released from Union Theological Seminary is not without significance.

A statistical analysis reveals that slightly more than six per cent of all the clergymen of all the Protestant denominations in the United States who have been affiliated in one way or another with Communist enterprises have been members of the faculty or student body of Union Theological Seminary.

This percentage is based upon the latest available Alumni Catalogue which extends only through the year 1947. If a catalogue of faculty and students extending down to the present were available, it is certain that this percentage would be considerably higher.

It must be noted that Union Theological Seminary is only one of the 177 Protestant theological seminaries listed in the Yearbook of American Churches, although more than six per cent of the Communist-fronters in the ranks of the clergy have come from this one theological seminary.

This statistical item prompts a relevant observation; namely, there is a definite correlation between liberalism in theology on the one hand and fronting for Communists on the other hand.

The more liberal a clergyman's theology, the more likely his aiding and abetting the Communist conspiracy.

Looking for a fundamentalist theologian in the ranks of Communist fronters is like looking for the proverbial needle in the haystack. I say this on the basis of exhaustive statistical analysis and not by way of flattering an international convention of fundamentalists.

To avoid burdening you with a pile of statistical data, I give you only one more set of percentages to show the definitive correlation between modernism in theology on the one hand, and fronting for Communists on the other.

Approximately three and a half per cent of all the Protestant clergymen in the United States have been affiliated with the Communist apparatus.

Bearing that figure of three and a half per cent in mind. I turn now to the record of the clergymen who belong to the American Unitarian Association and find that forty-six per cent of them have been affiliated with the various units of the Communist apparatus.

Turning once more to the record of Union Theological Seminary, I call your attention to the support which the Seminary's students have given the Communist Party, U.S.A.

Pro-Communist Brief

In September, 1955, a brief was filed with the U.S. Supreme Court on behalf of the Communist Party. Of the 360 individuals whose names were listed as sponsors of this pro-Communist brief, the largest group was composed of 100 clergymen of whom eighteen took their theological training at Union Theological Seminary.

This theologically modernistic institution not only leads in the ecclesiastical procession of Communist fronters, it also leads, according to its own claims, in the world-wide ecumenical

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movement — a fact which gives pertinency to my extended references to the institution.

In the Alumni Bulletin of Union Theological Seminary for May, 1958, we read the following:

"Union Seminary's prominence in the ecumenical movement was indicated once more at the Assembly of the International Missionary Council at Ghana in January 1958.

"Of the 184 officially in attendance, twenty-two, or twelve per cent, claimed affiliation with the Seminary as faculty members, alumni, or advisors of the Program of Advanced Religious Studies.

"As in the case of the Amsterdam and Evanston Assemblies of the World Council of Churches, this was both the largest number and the largest proportion of the total membership from any single educational institution. Union's president, Dr. Van Dusen, had a major role in the Assembly of the Missionary Council."

Dr. Henry P. Van Dusen, who has been an avowed Socialist and also a supporter of Communist enterprises, is one of three Americans on the editorial board of *The Ecumenical Review*, official quarterly magazine of the World Council of Churches.

The other American members of the editorial board, the Rev. Dr. Walter Marshall Horton and the Rev. Dr. Benjamin E. Mays, have records of affiliation with Communist enterprises so long that it would require a full hour to list them and make appropriate comment.

Dr. Horton is a member of the Graduate School of Theology at Oberlin College. He took his theological training at Union Theological Seminary.

Dr. Mays is president of Morehouse College in Atlanta, Georgia, a Negro institution of higher learning. He has been a vice-president of the National Council of Churches and was one of the principal speakers at the Evansville Assembly of the World Council of Churches. Suffice it to say that Dr. Mays was co-chairman with Professor Harry F. Ward of the Communist organization which was known as the Civil Rights Congress.

The Protestant Press

Anyone who reads the Protestant press of the world — and I assure you that I read it regularly and with intense interest — can detect that it is permeated by certain propagandistic assumptions, fallacies, illusions, and untenable optimisms. I challenge the prevailing temper and tone of the press of the major Protestant denominations.

I challenge the easy-going optimism, which is unsupported by any facts, that we must inevitably win because truth is on our side.

I reject, on the empirical evidence of history, any forms of determination — economic, moral or religious.

I believe that man has been created morally free, and that means that he is free to destroy himself, both individually and collectively.

I challenge the illusion that the so-called free world must inevitably win the next and decisive war of history. To date, we have lost every contest with international Communism.

I challenge the illusion that the United Nations is an instrument of peace. I hold that it could not be less of a cruel hoax if it had been organized in hell for the sole purpose of aiding and abetting the destruction of the free world.

I challenge the basic intelligence of those who vociferously oppose the diplomatic recognition of Red China and do not at the same time demand the severance of all diplomatic relations with the Soviet Union and all her satellites.

We are in the ludicrous position of entertaining the Devil as a house guest, but slamming the front door on one of his imps.

I challenge the fallacy — dangerous in the extreme — that any form of Socialism is any "third force" or "vital center" which can mediate the conflict between freedom and Communism.

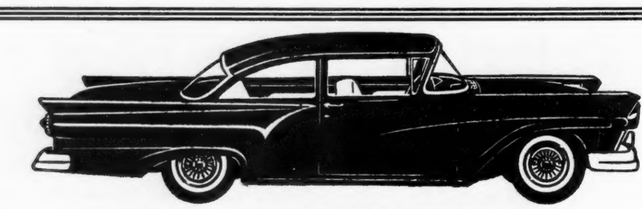
The historic role of Socialism is to bring about the deterioration of the collective morale of any nation that adopts it, or in other words, to make that nation a pushover for Communist conquest.

I challenge the Pollyanna notion that Christianity possesses any magic that automatically guarantees its survival in any given country or any given age.

Christ Versus Communism

It is not my view that the Christ of the New Testament delivered any direct pronouncements on the subject of Communism as we know it in the world today.

On the other hand, His revelation of God embraced principles of life, of behavior, and of human destiny which con-



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stitute the very antithesis of Communism.

Those principles incorporated in the life and words of Christ are sharp and clear, constituting a background against which Communism stands revealed as Antichrist.

In Communism, individual men are expendable even to the extent that mass murder is permissible wherever necessary to the seizure or retention of political power.

In Christ, God is revealed as One who notes the sparrow's fall.

In Communism, hate is elevated to a virtue and becomes a primary instrument of social policy.

In Christ, the second commandment is, "Thou shalt love thy neighbor as thyself."

In Communism, the universe and all of life are subject to the workings of an insensate dialectical materialism.

In Christ, the living God is revealed.

In Communism, the rule of terror is perpetual.

In Christ, compassion toward suffering and sinful men is perfected.

You will remember how Christ, on His way to Calvary, stopped to speak a word of compassion to the onlooking multitude.

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck."

Thirty-seven years later, Titus accomplished the total destruction of Jerusalem.

Some, if not all, of you in this room tonight will live to see the final contest between Communism and Christ.

From my more than forty years of study and observation of the Antichrist of the twentieth century, let me say that you who are alive in that eschatological termination of an era of human history will stand in need of the compassionate Son of the Living God.

Note: This article is being reprinted in pamphlet form (P-118). Price 10 cents the copy, 15 copies $1.00, or 100 copies $5.00, postpaid. Order from Defenders, Inc., Wichita, Kansas.

A FEW YEARS AGO: You were being asked to pray for Raymond T. Richey and his Evangelistic Party as they brought the message of salvation to our men in the Armed Forces.

Services were being conducted in and near training centers, in temporary buildings, in recreation halls and in the large Red, White and Blue tent, from Key West, Florida to Seattle, Washington, along the coasts and in the desert Camps. Across the United States thousands of our men found Christ in these meetings.

THEN: The war was over and the Richey Evangelistic Party conducted Revival Campaigns in great auditoriums in many of the major cities of our nation and thousands of men and women surrendered to Christ in these meetings, the theme of which was always "Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13:8)

THEN: Into other countries the evangelist went . . . Central and South America, Germany, Switzerland, Korea and Japan.

NOW: In January, 1959 back to Japan and Korea and then on to the Philippines! Will you join your prayers and your faith with his that other thousands shall hear and believe the glorious message of salvation?

WILL YOU DO THIS? CAN BROTHER RICHEY DEPEND ON YOU TO STAND IN PRAYER AND FAITH WITH HIM?

Write us quickly and tell us: "Yes, you can count on my prayers that God will bless Brother Richey as he goes with the message and that multitudes will be saved in the meetings."

Will you also write, or phone, or in person ask your pastor, your Sunday School Superintendent, your prayer band, your friends, neighbors and family to join you in prayer for this venture of faith?

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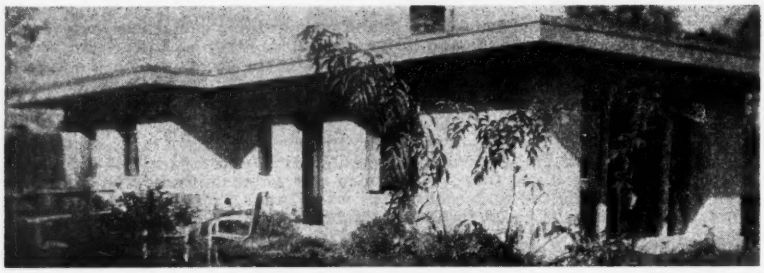

Above: One of the first late model Earth Homes built in Indiana (1948). Has plate glass windows all around. Two bedrooms, living room, dining room, bath, septic tank, well with automatic water system. Cost $1,250.00. Blends into landscape wonderfully.

WANTED

50 or 100 acres; located in southern Ohio; blue grass region of Kentucky, southern Missouri or Illinois, for homes built of Earth, solar-heated, and commercial buildings. Must be on river in foothills. Write Box 727, Indianapolis 6, Indiana.

A FAMILY WITHOUT FEAR

This home is now about ten years old; and due to the thousands of people coming from far and wide to view it, they get mighty tired of showing people through; therefore I shall nickname them "Jack and Jill" to protect them from larger hordes.

When World War II came, Jack was attending high school, and he entered air service, flying the Burma Hump for the duration. Upon his discharge he married his wife Jill, a former school day student friend. A home to live in was their first FEAR — their first trouble.

Homes and rentals then were scarce; they are hard to find now. Jack talked and inquired of friends, and finally Jill's grandmother told them about earth homes. They got busy and obtained all material they could find; and to their surprise came up with the truth that rock was formed from about 80 per cent sand and 20 per cent clay-like subsoil; and when this mixture was tamped into a cement-like form, it formed a rock-like wall, much better than rock, cement, brick or brick veneer walls. He then arranged for a site.

Obtains Work

Jack started to work for a large department store, selling men's furnishings. Evenings, Saturdays and Sundays he started to work building his home of Earth. This was about the middle of spring. By fall he had the walls finished, but could not get material for a roof until some time in the winter.

It rained, snowed, sleeted. I took pictures of it once, covered with snow without a roof. People told him the walls would not support a cement roof; so he ordered lumber from two yards. At last it arrived. They moved in during January (his earth walls would support a dozen cement roofs).

Five Years Later

October 14th, 1950, about 1:30 in the afternoon, I gave them an unscheduled visit. Jack was helping Jill with flowers and shrubbery; they have a beautiful place. While sitting and talking in lawn chairs, first one then the other would tell me of the wonderful advantages of an earth home. Best of all, each agreed without me asking, was that they did not have monthly payments to meet.

Attesting to this fact is that they have everything they need, and have taken a six weeks trip to California, including side trips; one to see a 20-room Rammed Earth home, something many dream of and can now have by using "dirt-cheap" earth.

Family Without Fear

The majority of people I see, and correspond with, are without homes; and some letters make tears come to my eyes. But "Jack and Jill" are like other Rammed Earth home owners: they are as free from FEAR as an innocent baby.

Their deep freeze is full of food, home paid for (only county taxes to pay), and fruit for their friends (I'm their friend now). They don't worry about a job, and can CHOOSE their occupation, and their CHOICE is building Rammed Earth Homes for others.

Thanksgiving Every Day

Picture "Jack and Jill" living and enjoying life every day, as most do only on Thanksgiving. Besides their Rammed Earth home, furnished and paid for; a new automobile, paid for; other luxuries usually reserved for the wealthy. They are blessed with having a home for their cute little 5-year-old girl and a 3-year-old boy, these are being reared in a way that will make them good Christian Americans.

Heaven On Earth

If you think "Jack and Jill" don't think they are living in Heaven, here on Earth, you ought to hear what they have to say in case a criticism is made about their home. They are like all other Rammed Earth home owners: they know no other is as good, and say so. "Jack and Jill" agreed: If they could do it — you could too!

(All subscribers, both current and delinquent, were mailed Mammoth Cave Home magazine, Volume 5, Number 2, due to the special features relating to Solar Heating. If you did not receive your copy let us know at once.)

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YOU AND YOUR BIBLE

By R. A. Torrey ... Fleming H. Revell Company, cloth binding, 220 pages, price $3.00.

THE BIBLE is the world's greatest Book. It is the supreme revelation of God to man, given in order that the creature might know both his Creator and himself. It explains the past, foretells the future, and is an unfailing counselor for present, everyday living.

R. A. Torrey, the author of this volume, accepted the Bible as such unequivocally, and on occasions innumerable, both in spoken and written discourses, he lit candles of faith in other lives with flames from his own altar.

Few men have been better equipped to do so. For Reuben Archer Torrey was more than a well-educated man; he was a scholar.

A graduate of both Yale University and Divinity School, he later studied at Leipzig and Erlanger. In Germany he was caught in the cross currents of the Biblical criticism then rampant, higher and lower, much of it destructive. But his personal faith in the integrity of the Bible as the inerrant Word of God was unshaken.

At a time of increasing interest in the Bible, this anthology of material by one of the world's greatest teachers and writers on the Bible has been prepared to meet the need for more knowledge about the world's greatest Book.

No one knows too much about the Bible, no one knows too little to profit from R. A. Torrey's devoted and scholarly study of its meaning and use for every individual.

Chapters have been carefully selected from his abundant writings to present a logical development of thought: the Bible as the world's greatest Book; the attitudes of its friends and enemies toward it; the reasons for the author's faith in it; the value of studying it; the best methods to use in studying it; a consideration of its difficulties; the practical use of the Bible.

From one whose skepticism and agnosticism were transformed into learned and eloquent faith in the Bible, this anthology has an unequalled message for every questing mind and heart.

In this book, Christians young and old will find a firm foundation for their faith, will learn how to defend it from attack and how to carry its message convincingly to others. Inquirers, still undecided, will be led into one of life's most enriching experiences.

In emphasizing the importance of individual study, the author quotes Dwight L. Moody, who said:

"I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make much use of him, for there is not much for the Holy Ghost to work upon."

Mr. Torrey, in urging Christians to become more familiar with their Bibles, says: "Study it as you study no other book or all other books put together.

"What man says is of little importance, for what a wise man says today, a still wiser man will disprove tomorrow. But what God says is of infinite importance, for while heaven and earth may pass away, God's words shall never pass away."

To the person who has a sincere desire to learn more concerning God's Word, Mr. Torrey has some most excellent suggestions in the chapters on "How To Study The Bible."

The average Christian *wants* to know his Bible better, but doesn't quite understand how to tackle the problem systematically.

Mr. Torrey lays out a plan whereby anyone with a sincere desire can not only study effectively, but can also learn to interpret the Scriptures. Once he has followed the author's suggestions, he will be a well-versed student.

Those who have read other books by this author will recall his style of writing. He is methodical, straight-to-the-point and accurate in what he has to say.

The section dealing with the alleged difficulties found in the Bible is most interesting. He discusses at great length the "contradictions," the "mistakes," and other common problems which arise.

Not only does he prove that the Bible is the world's greatest Book, but he quotes from authorities who cannot be questioned to back up his statements.

The chapter on the six classes of persons who say the Bible is not the inerrant Word of God is exceptional.

In this group he describes the atheist, the men and women who have an above average measure of intellectual superiority, those who have not taken time to honestly survey the Bible, individuals who do not think for themselves, still others who have studied the Bible, yet lack spiritual insight and that group of professors who teach the Bible, not from a believer's viewpoint, but from a critical attitude. Mr. Torrey's replies to the arguments they put forth are irrefutable.

If you desire to become better acquainted with God's Word, this volume will certainly supply you with the proper tools for attaining your goal.

WHY? WHY? WHY?

Will Americans continue to borrow their own money? Rothschild said — "Permit me to issue and control the money of a nation and I care not who makes its laws." Garfield said — "Whoever controls the money of any country is absolute master of all trade and industry."

Edison said — "If our Nation can issue a dollar bond it can issue a dollar bill, the element that makes the bond good makes the bill good also."

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"HIGHLIGHTS" *in Christian Books!*

THIS WAY, PLEASE

by Dr. Roy O. McClain (Fleming H. Revell Company, 224 pages, cloth binding, price $3.00).

Increasing numbers of people today are turning to religion. But, Roy McClain asks, are they turning to Christ? This volume rips to shreds the dark cloak of illusion that there can and should be serenity of soul amidst man's designed chaos.

The way of Christ, Dr. McClain declares, is not the soft way of soothing security so many are seeking today. He challenges Christians to reject the "easy" approach to Christian faith and to follow the way of Christ — the way of the Cross.

The author of this volume is minister of the largest church in the southeast, First Baptist Church in Atlanta, and as a speaker on The Baptist Hour, he has been reaching an audience of twenty million per week for several years.

WHEN THE FIRE FELL

by George T. B. Davis (The Million Testaments Campaign, 112 pages, art covers, price 35 cents).

A fascinating book, discussing great revivals of the past as recorded in the Bible, in the histories of Ireland, Wales and America ... and more recently, in New York City.

The author closes the work with a chapter on "How Prayer and Revival Can Save our Country," and makes ten suggestions for daily prayer for revival.

GLORY AWAITS ME

by William Goulooze (Baker Book House, 112 pages, cloth binding, price $2.00).

This is a book of comfort for the afflicted. It is enlightening and instructive for all who are called upon to minister to the sick.

As the writer unburdens his heart and reveals the secret of his strength and courage, he helps us to understand the thoughts and feelings of the physically afflicted.

The author of this volume has now gone Home. His final message is here presented for the comfort of the sick, the instruction of their loved ones and their counselors, and as a lasting memorial to a beloved pastor, friend and guide.

A TREASURY OF STORIES — ILLUSTRATIONS — EPIGRAMS —QUOTATIONS

by Herbert V. Prochnow (W. A. Wilde Company, 144 pages, cloth binding, price $2.00).

Here is an invaluable, practical aid for ministers, Sunday School teachers and all church workers. In this one volume there are 500 stories, illustrations, epigrams, quotations and interesting incidents from biography.

Some of the stories are humorous; others are serious. Some are lightheartened and amusing; others are stories of inspiration and sacrifice.

There are also in this book a number of quotations, epigrams and witticisms which condense an important thought in a few words. These concise and frequently witty observations are easy to remember, and they give sparkle to speeches, sermons and conversation.

This volume will not only prove useful to the pastor, Sunday School teacher, and others who are called on to speak in public, but should also be a source of pleasure and profitable reading to the general reader.

12,000 MILES BY LAND ROVER

by Mary McCombe Orr (Zondervan Publishing House, 192 pages, cloth binding and illustrated, price $2.50).

This is a true story that is little short of miraculous, almost unbelievable — truth that is truly stranger than fiction!

The Orr family, consisting of two adults and seven children, ranging in age from four to sixteen, traveled 12 thousand miles through the dense jungle, barren plains and vast rivers of Mexico, Central and South America, thence back to America and Canada, in a small English-made station wagon, the Land Rover, no larger than the American jeep.

Mrs. Orr tells the story in an exciting and dramatic way, giving interesting insights and sidelights on local mission efforts along the route.

Books reviewed here may be ordered from: Defenders . . . Wichita, Kansas

SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

January 18, 1959

CHRIST DEALS WITH AMBITION

Matthew 20:20-28; Mark 10:35-45

MEMORY TEXT: "And whoever desires to be first among you must be your slave." Matthew 20:27 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. Jesus Receives A Selfish Request. Mark 10:35-37.
B. He Makes An Instructive Reply. Mark 10:38-40.
C. He Teaches His Disciples About Greatness. Mark 10:41-45.

The Key Word: Great

How great is great? How small is small? What makes a thing, an event, or a person great or small? Such questions furnish much controversy.

A glance at a newspaper will show what events the reporters and editors consider great enough to deserve mention. How few of the things chosen for report and comment really measure up to the choice! How often the exciting, bizarre nature of events, rather than their weighty character, leads to the choice.

The same conclusion is evident concerning the people who make the headlines by their publicity stunts and continual cleverness. The great and the small are joined in a comical array.

It is when we sit at the feet of Jesus and hear His judgment of things, of happenings, and of people, that we begin to see how topsy-turvy is the estimate of the world.

The only perspective which can give adequate basis for judgment is the eternal view. Man does not possess this. Only God and those whom God inspired to reveal His will to men can speak with the true basis of judgment.

The fact that riches are supposed to make greatness in the world naturally rises to view. The sharp warning of Christ that riches tend to cause men to lose life itself in its fullness and its eternal satisfaction caused great astonishment to the apostles. In this they were sharing the faulty vision of mankind.

Here is the measure of greatness: the doing of the will of God, the giving of one's self for others. —*Standard Commentary*

The Key Verse: Mark 10:45

"For even the Son of man came not to have service rendered to Him, but to serve, and to give His life as a ransom for (instead of) many." (Amplified translation)

Notice the Son of man came. He was not forced into it against His will. It was a voluntary act on His part, to perform an act of mercy.

Notice the purpose of His coming. "To serve." He had not a selfish thought in His soul. He, Who could have had the legions of Heaven wait on Him, preferred instead to minister to lost mankind.

Notice also He came "to give His life." Life is one of the most precious things we possess. We hang on to it tenaciously. Those outside of Christ, and some who claim to be children of God, look with dread and fear on that final day when their souls will depart from their mortal bodies.

But Christ *gave* His life away, on a purely voluntary basis, as a sacrifice to God for the sins of mankind. He paid our ransom, thus redeeming us from the curse of the law.

Notice He gave it "for many." The word "for" as it is used in this particular instance, has a vicarious meaning. The Amplified New Testament translates it properly by saying "He gave His life instead of many." What a wonderful Saviour!

The Key Fact: Greatness Is Measured In Terms of Service

The patriot is great, for he has served his country. The philosopher by the force of his genius has enlarged the sphere of human knowledge, thus is of the greatest use to mankind.

The same is true in religion. Christ was not introducing a strange precept when He said that the men who are the most eminent in life are the servants of the public.

The mother, wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; The three hundred Spartans at Thermopylae; The Moravian missionaries, who voluntarily incarcerated themselves in an African leper house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death), in order that they might preach the glad tidings to the lepers . . .

All these, and many other glorious instances of self-devotion do but faintly shadow forth the love of Him Who laid aside Divine glory, and humbled Himself to the death of the cross.

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LESSON NUMBER TWO

January 25, 1959

JESUS' AUTHORITY

Matt. 21:12-17; 23-27; Mark 11:15-18; 27-33; Luke 19:45-47; 20:1-8

MEMORY TEXT: "And He has given Him authority and granted Him power to execute (exercise, practice) judgment, because He is a son of man [very man]." John 5:27 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. Jesus Speaks With Authority. Matthew 7:28-29.
B. He Acts With Authority. Matthew 21:12-13; Mark 11:15-18.
C. He Declares His Authority To Be Divine. Matthew 21:23-27.

The Key Word: Authority

What a foolish question was this one, conceived in the scheming minds of the priests and elders of the people. "By what authority doest thou these things? and who gave thee this authority?"

Christ's very works were His authority, as well as His teaching. Just as the discovery of a principle in science is the authority for accepting it, as the discovery of a law of nature is the authority for following it, as the invention of a piece of mechanism is the authority for using it, as the healing power of a new medicine is the authority for applying it — so, one would think, there was no need to ask for the authority by which the sorrowful were comforted, or the ignorant taught, or the wicked reformed, or the worldly made spiritual.

If you cannot see authority in an act of mercy or kindness, how can any words show it? If you cannot see the authority of a wise act, or of a true word, or of a good life, how can any assertions prove it?

If a man is righteous, you do not ask him his authority for being just; or benevolent, you do not question his authority for kindness of heart.

And if a man, by reading the hearts and consciences of men, succeeds in producing in them a purer and better life, in calming the passionate, in changing the idle into the industrious, the intemperate into the sober, the unholy into the chaste and virtuous — these changes themselves are for you the assurance of an authority which no man can deny.

Christ refused to lend prestige to their inquiry by replying, "Neither will I tell you." These words were not mere resolution on His part to withhold information; but in their being unable to receive what He might tell them.

The Key Verse: Matthew 21:12

"And Jesus went into the temple (whole temple enclosure) and drove out all who bought and sold in the sacred place, and He turned over the four-footed tables of the money-changers and the chairs of those who sold pigeons." (Amplified translation)

If Christ were to visit your Church this next Lord's Day, what conditions would He find?

So many temples of today are full of vacant worship. They resound with rash vows and babbling voices. It is the house of God, but man has made it a nest of triflers, a fair of vanity, a den of thieves.

Some come to it as reckless and irreverent as if they were stepping into a neighbor's house. Some come to it, and feel as if they had laid the Most High under obligation, because they bring a sheaf of corn or a pair of pigeons; whilst they never listen to God's Word, nor strive after that obedience (which is better than sacrifice).

Some come and rattle over empty forms of devotions, as if they would be heard because of their much speaking. And some, in a fit of fervor, utter vows which they forget to pay; and, when reminded of their promise, they protest that there must be some mistake.

The Key Fact: Christ Still Has Power To Cleanse Human Temples

The heart of every believer is the temple of God. Even as the stones of the temple on Mount Moriah were common stones till they were consecrated for God's house, so the talents, the capabilities, the powers and, above all, the affections, become by conversion and regeneration a dwelling place for Jesus.

He refines and purifies them, and the figure of the legal consecration becomes in the Gospel scheme a real and vital holiness.

Let us recollect that the sheep and oxen, the doves, and the tables of the money-changers, were all *in themselves* needful and right.

It was bringing these things even into the outer court of the temple that defiled it. So it is with the temple of the heart.

Christ helps the individual to "clean house." He insists that we dismiss all bad habits, evil thoughts, sinful practices, careless speaking, and everything that is unchristian must go.

Once Christ reigns in the heart, the individual no longer follows after his own desires, nor does he allow the influence of the world and of men to pattern his life.

LESSON NUMBER THREE

February 1, 1959

CAESAR VERSUS CHRIST

Matt. 22:15-22; Mark 12:13-17; Luke 20:19-26

MEMORY TEXT: "Then He said to them, Pay therefore to Caesar the things that are due to Caesar, and pay to God the things that are due to God." Matthew 22:21 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. Treachery and Plots. Luke 20:19-20.
B. The Trap. Luke 20:21-23.
C. The Reply. Luke 20:24-25.
D. The Result. Luke 20:26.

The Key Word: Watched

The chief priests and rulers of the Jews watched Jesus, but not to learn the way of salvation. They watched Him with the evil eyes of malice and hatred, desiring to take hold of His words, to entangle Him in His talk, that they might accuse Him, and deliver Him up to die.

He loved all men, yet He was hated and rejected of men. He went about doing good, yet they tried to do Him harm.

The enemies of Christ are ever watching for our fall, eager to hear or to tell any evil thing about us, ready to cast the stone of slander against us.

The whitest robe first shows the stain. Let us therefore remember whose purity we wear, if we have put on Christ.

If we are tempted to say or do something which is equivocal, though the way of the world, let us pause and ask ourselves whether it will bring discredit on our faith, whether it will dishonor our Christ.

The chief priests and scribes, as they watched the Lord's every move, indicated a streak of cowardice, much like the present day house cat.

Have you ever watched a cat stalk its prey? They spring suddenly upon it from some concealed station and, if they miss their aim in the first attack, rarely follow it up.

They are, in a true sense, cowardly, sneaking animals, and never willingly face their enemy, unless brought to bay or, wounded, trusting always to their power of surprising their victims by the aid of their stealthy and noiseless movements.

In much the same manner, the "spies" of our lesson stalked the Son of God, waiting for an opportunity to attack . . . but He was invulnerable.

The Key Verse: Luke 20:25

"He said to them, Then render to Caesar the things that are Caesar's, and to God the things that are God's." (Amplified translation)

In effect, Christ is saying: "My brother, the penny itself has settled that question. It has, stamped upon it, an image or medallion which is Caesar's likeness. It is current here because this is Caesar's country, and you use it, whether you choose to own the fact or not, because you are Caesar's subject.

"Give Caesar, therefore, his due. Pay your taxes, obey the laws, honor the civil authorities; but that you may do so, begin by paying your taxes to God.

"The penny bears an image; so do you. The penny is from the mint of the emperor; you are from the mint of God.

"The use of the penny is determined by its likeness. So, too, your use is determined by your likeness. Every faculty in you, every gift, every grace and charm and power which is most characteristic and distinctive, is the stamp of the Divine.

"You are God's child. You bear His image. Render to Him your supreme and unceasing tribute; and in doing that, all other and minor questions will settle themselves."

The Key Fact: Our Indebtedness to God Is Supreme

We enjoy certain advantages and privileges from the state, but the blessings we have from God include our very lives, all we are and have.

We return to the state in gratitude a portion of what we have earned. We remember that it is the state which guards our rights and lives, protects us from the gangster and the robber, permits us to work at what we will, if it be honest, and makes possible the peace and prosperity we enjoy.

In an infinitely larger sense we know that it is really God who does all this and more for us. That which we bring to God is not really ours at all. It is His.

He has permitted us to use for a time that which He has bestowed. We are privileged to show our gratitude by giving in return to Him.

It is only when we bring ourselves in complete subjection to Christ that we find the true freedom a human being can enjoy. It is only when we dedicate our all to Him that we find our talents, capabilities, opportunities, and achievements mounting to their proper heights. —*Standard Commentary*

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LESSON NUMBER FOUR

February 8, 1959

RESURRECTION TRUTHS

Matt. 22:23-33; Mark 12:18-27; Luke 20:27-38

MEMORY TEXT: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-26.

The general plan and pattern of the lesson is as follows:

A. The Sadducees Ask A Question. Luke 20:27-33.
B. Jesus Answers Their Inquiry. Luke 20:34-36.
C. He Teaches The Resurrection And Immortality. Luke 20:37-40.

The Key Word: Resurrection

Ours is a dying world, and immortality has no place upon this earth. That which is deathless is beyond these hills. Mortality is here; immortality is yonder!

At every moment one of the sons of Adam passes from this life. And each swing of the pendulum is the death warrant of some child of time.

"Death," "death," is the sound of its dismal vibration. "Death," "death" it says, unceasingly, as it oscillates to and fro.

The gate of death stands ever open, as if it had neither locks nor bars. The river of death flows sullenly past our dwellings, and continually we hear the splash and the cry of one, and another, and yet another, as they are flung into the rushing torrent, and carried down to the sea of eternity.

If, then, we would get beyond death's circle and shadow, we must look above. Death is here, but life is yonder! Corruption is here, incorruption is yonder. The fading is here, the blooming is yonder.

Blessed words are these: "Neither shall they die any more." It is not simply, Neither *shall* they die any more, but neither *can* they die any more.

Death, which is now a law, an inevitable necessity, shall then be an impossibility. Neither can they die any more. They are clothed with the immortality of the Son of God; for as the Head is immortal, so shall the members be. This is true victory over death.

This is the triumph of life. It is more than resurrection; for it is resurrection with the security that death can never again approach them throughout eternity.

The Key Verse: Luke 20:38

"Now He is not the God of the dead, but of the living; for, to Him, all men are alive [whether in the body or out of it]; and they are alive [not dead] unto Him [in definite relationship to Him]. (Amplified translation)

In the words of this verse, the ground on which our blessed Lord declares the resurrection of men to rest, is well worthy of our deepest attention.

He does not say that because He Himself was ere long to be crucified and to rise again, therefore mankind should also rise.

He goes down even deeper than this, to the very root of all hope and life for man; to that on which His own incarnation and death and resurrection rest; to the very foundation of being — even the nature of God Himself.

Because God is God; the living and unchangeable God; because He has called us into existence, and made us what we are; because He has revealed Himself as our God; and taken us into covenant with Himself, therefore, man shall not — man cannot — perish.

Nothing will make death more welcome to us than a constant course of service and obedience to God. And, as an useful and well-spent life will make our death to be sweet, so our resurrection to be glorious!

The Key Fact: Heaven A Joyous Abode

There is no temple in heaven; but the Lord God and the Lamb are the temple thereof. There is no sea in heaven; but there is a glassy sea proceeding from before the Throne, not a tumultuous sea, but a translucent one whose kindly waves are gently flowing.

There is no night in heaven, but there are stars there: for they who turn many to righteousness shall shine as stars in the kingdom of heaven; and one star differeth from another star in glory.

The children of God, in the resurrection, our Saviour says, shall be equal to the angels; or, perhaps more properly, they shall be like the angels in attributes, station, and employments.

Like the angels, they will possess endless youth, activity, power, knowledge and holiness; enjoy the same immortal happiness, dignity and Divine favor; be lovely, beautiful and glorious in the sight of God and "shine forth as the sun in the kingdom of their Father."

Like the angels, shall they be sons, and kings, and priests to God, and live and reign with Him for ever and ever.

LESSON NUMBER FIVE

February 15, 1959

JESUS TEACHES LOVE

Matt. 22:34-40; Mark 12:28-34; Luke 10:25-37.

MEMORY TEXT: "And he replied, You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Luke 10:27 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. A Practical Question Asked. Mark 12:28.
B. The Question Answered by Jesus. Mark 12:30-31.
C. The Answer Approved by The Scribe. Mark 12:32-33.
D. Commendation Of The Scribe. Mark 12:34.

The Key Word: Love

The man who loves not God, who does not constantly look up and out, becomes sensual. He spends his time in feeding his body, in satisfying his appetites, in groveling in the dust, in joining himself to earth, that God made simply for his footstool and his pathway, and he forgets the realm of empire over nature, and over ideas, and over thoughts, that God opens out before him.

Without love to God, man is an animal; with love to God he is the seraph; without love to God, he lives for his appetites and is debased; with love to God, he lives in His affections and rises toward glory.

Without love to God, he crawls like the worm; with love to God, he soars like the seraph, flames like the cherubs.

Without love to God, he goes downward until he is ready to make his bed with demons; with love to God, he rises above angels and archangels, and is preparing for the throne of God.

A man may be weary of life, but never of Divine love. Histories tell us of many that have been weary of their lives, but no histories can furnish us with an instance of anyone that was ever weary of Divine love.

Love begets love. Love, believed in, produces a return of love. We cannot love because we must. "Must" kills love, but the law of our nature is that we love in reply to love.

No one ever yet hated one whom he believed to love him truly. We may be provoked by the persistency of an affection which asks what we cannot give, but we cannot hate the true love which does not ask but gives.

Now, this is the eternal truth of Christ's Gospel: "We love Him because He first loved us."

The Key Verse: Mark 12:30

"And you shall love the Lord your God out of and with your whole heart, and out of and with all your soul (your life) and out of and with all your mind — [that is] with your faculty of thought and your moral understanding — and out of and with all your strength. This is the first and principal commandment." (Amplified translation)

You cannot love God, till you are able to call Him yours. "*My* God." "He is *my* God."

If a little girl likes her doll she says, "*My* doll." If a boy likes his hoop or bat, he says, "*My* hoop; *my* bat." We say "*My* father, *my* mother, *my* brother, *my* sister, *my* wife, *my* husband."

When one of the Roman emperors — after a great triumph, a military victory, was coming back to Rome, he went up the Appian hill in great state, with his foes dragged at his chariot wheels.

Many soldiers surrounded him, adding to his triumphant entry. On going up the hill, a little child broke through the crowd.

"You must not go there," said the soldiers, "that is the emperor." The little child replied, "True, he is your emperor, but he is *my* father."

The Key Fact: God The Author Of Love

There is but one thing required of man, and that is that he shall have love. If you take care of that, everything else will take care of itself.

As in a watch there is a spring which, if you coil it up, will of itself keep all the wheels in motion, so there is in the human soul a spring which, if you wind it up, will uncoil itself, and carrry forward everything related to your duties and conduct in this world.

God has made in the human soul a threefold provision for the exercise of affection: material love, personal affection, benevolence to men irrespective of character.

To these forms of affection must be added a capacity for a higher love, by which we are able to develop out of ourselves a true love for that which is invisible and perfect — the ideal religious love. This is given us that we may find our way up to God, whom we have not seen, with love and trust.

Visible proof of our love for God may be found in our daily seeking His company, in our joy at hearing Him talk to us in His holy Word, and in our eagerness to come into His presence on the Lord's Day.

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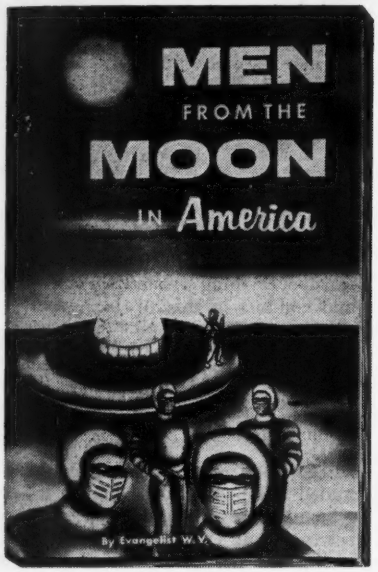

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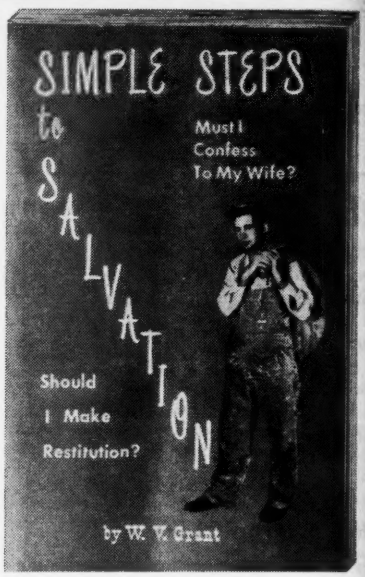

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